THE MILITARY CHAPLAINCY AS MINISTRY

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For Taunya

Proverbs 31:28,29

What does ministry mean? It is not an academic exercise that seeks knowledge for its own sake. Nor is it an enterprise for the profit of money or power. Ministry, born in the crucible of relationship, is the work of the church to establish the presence of the living God in the lives of people. What is the work of the church in respect to the men and women who serve in the nation's military?

The nature of ministry in general begins with the Old Testament scriptures. Particular people, groups of families do the bidding of the living God. The priests and Levites have their works of service delineated in the five books of Moses, the Pentateuch. Military commanders, judges, kings, and teachers lead the people of God within their respective eras of history. The prophet's confrontational work is not a popular duty among the community of faith. Yet, God calls them "my servants the prophets," the ones who speak God's words of judgment and hope to the people of Israel.

The New Testament sustains the general ministry theme through the priesthood of believers. Each believer is "gifted spiritually" to build up the church, the body of Christ. Serving one another spills over to serving humanity on the grounds of the Great Commission (Matthew 28). Ministry no longer is confined to one ethnic people in the New Testament, but all nations benefit from the work of the church.

The need and provision for persons to lead the church begins the nature of ministry in particular. This "set apartness" to lead is a multiple spiritual gift that

involves the word of God and the sacraments of the church. The individual "senses the call" and the church sustains and affirms the call to lead through the visible event of ordination. One cultural context or setting for ministry is the visible body of Christ itself or the particular parish. Hospitals, prisons, and military settings are also served by the ordained clergy. For the military ministry in particular, it seems possible to suggest that the history of clergy presence begins with Joshua's Jericho, continues with Martin of Tours, and includes the North American experience of chaplains serving military units. Serving God and country is a unique yoke that brings Christian and non-Christian clergy together serving to protect the free exercise of religion.

Is the chaplain's presence within the military enterprise a valid setting for ministry? Should this setting of ministry be off limits because of potential and realized harm to human life and the defacing of God's creation? Who are chaplains and what spiritual purpose do they serve? These questions should be evaluated critically. The place for the military chaplaincy needs validation after the pattern of ministry of Jesus Christ.

From a concept of mission to military persons, a theological model for military chaplaincy may be formed. This model establishes the military chaplain as a servant leader whose task of public ministry is to create healing sanctuaries.

Ministry is serving or helping another in the name of the living God. The nature of ministry may be as varied as the individuals living in a particular historical and social context. Ministry in the Old Testament is performed by a few families, priests, and Levites, and by divinely selected individuals, such as Joshua who leads, Samuel who judges, Ezra who teaches, and Amos who prophesies.

The New Testament changes ministry from a selected few to the priesthood of believers. Jesus Christ, as the Christian's example of ministry, is called to sinners as the servant leader. Through Jesus all believers, by virtue of their Baptism, are endowed with spiritual gifts which are to be used in serving Christ in the church. Like the human body, the body of Christ has many parts, individual believers, who are called by God to work together for his purposes. The Holy Spirit of the living God is the one who guides the church into all truth and equips every believer with gifts and graces to serve God. Thus, the nature of ministry, in general, calls attention to the one who is empowered to do specific ministry in a particular setting.

OLD TESTAMENT MINISTRY

From an Old Testament perspective, ministry is more of a role performed as a function of worshiping, leading, teaching, and prophesying by the ones chosen of God rather than an aspect of devotion expected by every Israelite.

Every Israelite is expected to obey God's commandments, participate in religious festivals and teach their children to abide in the faith. Yet, actual ministry before the Lord is an aspect of worship performed by the priests as instituted in Aaron: "...it shall be upon Aaron to minister" (Exodus 35:28). The Hebrew word for minister is shereth. With few exceptions, however, shereth, is rendered only when the reference is cultic. When other services or relations are at issue, other words are chosen...."[1] The functional roles of serving before the Lord are reserved for Aaron and the Levites.

The Jewish high priest acts on behalf of the people in relation to God; God must call him.[2] The institution of the priesthood is found in Leviticus 8-10. From this portion of the Torah, the purpose of the priesthood is "...establishing a pure system of worship, in which God could be honored and praised in a fitting manner, and through which human sin could be atoned for."[3] One focal point of Aaron's ministering before the Lord is the ministry of atonement. God commands the ordination of Aaron and his sons in Exodus 28 and 29. This high and most holy office in Israel originates and continues in one family, the priestly family of Aaron. Besides the focus of atonement for sin, two more crucial focal points are functions of the priestly ministry; both are found in Leviticus 10:8-11. The first of these is that the priests are the guardians of pure religion. "The essence of the

priest's job was to make decisions as to what constituted the difference between the holy and the common, and between the clean and the unclean (v.10)."[4] In addition, the priests are to be teachers of the Torah. "To instruct (lehorot) the people involved teaching the law (torah), which included both teaching the revealed rules and making decisions about difficult cases not explicitly covered in the Sinai revelation (Deut.17:9ff.)."[5] In difficult matters of the law the people are taught:

> Go to the priests who are Levites, and to the judge who is in office at the time. Inquire of them and they will give you a verdict.
> Deuteronomy 17:9

The priests have the mandate to make decisions for the people. Thus, the role of Aaron as priest before the Lord also carries with it the authority to judge in Israel. Surely, some priests had better abilities to decide for the people than others as the nassi is documented in Rabbinic literature. Still every priest could be trained to the cultic worship role of atonement and intercession.

While Aaron's ministry role is one of priesthood, later Joshua, as a servant of God, has a special commission to lead the people of God.

> So the Lord said to Moses, "Take Joshua, son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the Lord. At his command of the Israelites will go out, and at his command they will go in.
>
> Numbers 27:18-21

It is clear that this passage coupled with Moses's charge to Joshua in Deuteronomy 31:1-8 gives Joshua the responsibility before God and the community to lead the Israelite conquest of Canaan. According to Soggin, there are three supernatural events which confirm Joshua as leader of the people:

1. the river Jordan dividing (Joshua 3:14-17)
2. the angel of the Lord appearing to Joshua (Joshua 5:13-15)
3. the walls of Jericho falling (Joshua 6:12-21)[6]

Joshua, who had the special mission as commander of the Lord's army, sees himself as accountable to the Lord when he passes orders on to the people (Joshua 1:10-12). The community responds by submitting to his leadership as they attest to the fact that the Lord is with the person who exercised authority over them.[7] Then Joshua hears from them the same words of encouragement he received three times from the Lord, "Only be strong and courageous" (Joshua 1:18; and 1:6,7,9). Joshua represents submissive leadership of God's people as a leader who is present with the people and always listens to the Lord.

The ancient historian, Josephus, attested to the leadership qualities of Joshua as one "who possesses the four cardinal virtues - wisdom, courage, temperance, and justice (which includes, in particular, honesty, fairness, generosity, and gratitude ...."[8] Josephus, according to Feldman, wanted to highlight Joshua's importance as one who solicited the literate non-Jewish audience of his day not to see the Jews as aggressive and cruel in their conquest of Canaan.[9] Thus, credence is given to Joshua's ability as leader from other than a biblical source. In his person the people of God are cognizant that God himself mediates through this serving leader in order to give the people vision and courage.

As Aaron is priest, and Joshua is leader, Samuel is judge throughout Israel as he travels a circuit of towns. Samuel is seen as the authorized mediator between the people of Israel and the one God.

> Samuel continued as judge over Israel all the days of his life. From year to year he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all these places. But he always went back to Ramah where his home was, and there he also judged Israel. And he built an altar there to the Lord.
>
> 1 Samuel 7:15-17

Due to the death of Eli and his sons, the family of Aaron relinquished the Aaronic ministry. Thus, Samuel, born of Hannah and Elkanah and who ministered before the Lord as a boy under Eli the priest, is led to judge in Israel. This was a confirmation of the Lord's calling him

as a boy.

> The Lord was with Samuel as he grew up, and he let none of his words fall to the ground. And all of Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the Lord.
>
> 1 Samuel 3:19-20

Throughout his life, Samuel builds altars in different places, offers sacrifices, anoints Saul then David, and prays for their lives. Samuel represents the old realities of traditional theocracy. "Samuel and the ark together embody what is authoritative and binding in the old covenant faith of Moses."[10]

As the years progress in response to the military pressures of the Philistines, Israel desires a strong military leader. Also, there are other political, social, and economic concerns of those who would benefit from a central government.[11] The people reject Samuel's sons and demand a king. Thus, the monarchy begins with Saul as Samuel steps aside. "The gap between Samuel and David is filled by a dangerous uneasiness that engages both in enthusiastic choice and in troubled rejection."[12] Samuel's farewell speech of I Samuel 12 reveals much about his character and ministry. Verses 22 and 23 speak of Samuel's abiding connection with the living God as leader, prophet, teacher and judge:

> For the sake of his great name the Lord will not reject his people, because the Lord was pleased to make you his own. As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right.
>
> 1 Samuel 12:22,23

Samuel does not retire; he steps aside to allow the will of God to be done. His ministry then focuses more on prayer and teaching. His willingness to serve in a secondary role, first to Saul, then to David speaks of his unique servant leader qualities in the fabric of the Old Testament witness to God.

In addition to personal qualities as found in Samuel, personal skills are also evident in the leaders of the Old Testament community of faith. This is visible in the scribe Ezra. During the times of rebuilding the second Temple, the Israelites are robbed of their dreams, the core of their faith, and even more detrimental, they are divorced from the Torah scroll. Hence, Ezra sees that his task is to help Israel recover its memory by a deliberate rereading of the text of faith. The verbal remembrance must be coupled with the visible experience of the Festival of Booths in order to physically re-enact and re-experience the memory of the Exodus and wilderness wanderings.[13]

Even before he arrives in Jerusalem to do this, Ezra is known as a teacher in Babylon:

> Ezra arrived in Jerusalem in the fifth month of the seventh year of the king. He had begun his journey from Babylon on the first day of the first month and he arrived in Jerusalem on the first day of the fifth month for the good hand of his God was on him. For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel.
>
> Ezra 7:8-10

Ezra has singleness of purpose, a devotion to the study and teaching of the law of the Lord. Nehemiah 8,9, and 10 explains the return of the people of the land to the Torah. The hearing of the law brings confession and repentance as the people worship the Lord. This personal rededication and return to the Torah's instruction highlights Ezra's unique role among the people of God. There are two aspects:

1. the purification of the religious community in Jerusalem
2. the reading of the law[14]

Aaron, Joshua, Samuel, and Ezra depict varieties of ministry functions within the fabric of the Old Testament witness for the people of God. Of these leaders, Aaron is the most official "minister" between God and his people. Though the institution of temple worship is the focus of national life, through the years the element of leading the community of faith falls on the warrior general Joshua, the prophet-judge Samuel, and the teacher of the law Ezra. Devotion for the person of Yahweh may be discerned as a common thread in all of these leader's lives. Historical contexts are as varied as the function that needs to be

performed.

These leaders in the national faith life of Israel set the stage for those people of God known as prophets. The prophets are persons tapped by Yahweh to both foretell events of the future and forthtell truth messages to individuals and entire segments of the nation of Israel. Most of their words fall on deaf ears within adversarial contexts. Returning to Yahweh by following their covenantal obligations is a key and sometimes droning theme. "The prophet's word is a scream in the night. While the world is at ease and asleep, the prophet feels the blast from heaven."[15] The prophet plays the anti-leader role for the community of faith.

The prophet's calling and function needs particular discussion. The person and life of the eighth century prophet Amos will provide the back drop canvas in which to view the broad brush strokes of this skewed and specific ministry for the family of faith.

Eighth century B.C. Israel is a time in history for selective prosperity. The rich upper class and the large and ever growing poor class make for an unsound society. Jeroboam II reigned from 786-746 B.C. after his father Jehoash reigned 16 years. Due to his father's relationship with the prophet Elisha, Jeroboam II may have had a knowledge of the prophet, but during his reign in Israel which establishes the frontiers from Hamath to the Sea of Arabah (Dead Sea), it is unlikely that Jeroboam knows

a prophet.[16] The time is peaceful and prosperous yet there is need for a prophet in Israel.

When Jeroboam I broke away from the southern kingdom of Jerusalem after Solomon died, he was politically clever enough to keep the people of Israel away from Jerusalem by setting up alternative worship sites in Israel. So instead of the people continually going up to Jerusalem, they now worship other gods in Bethel and Gilgal, in these new, politically correct locales.

Mid-eighth century Israel initiates a time of social contrast. The Jehu dynasty of the northern kingdom has secured peace and extended the borders of Israel, however, the new rich do not know how to live, or much less how to return to Yahweh, the living God, who brought their ancestors up out of Egypt. Worship is ecclesiastically correct and pious, but these people do not know their God. They are way off base; these elect of God are treating the poor as items for profit even if it was only for a pair of sandals.

> This is what the Lord says:
> "For three sins of Israel,
> even for four, I will not
> turn back my wrath.
> They sell the righteous for
> silver,
> and the needy for a pair of sandals.
> Amos 2:6,7

Israel has no patience for piety as the poor struggle to survive while the sophisticated and selfish rich tolerate no reminders of Yahweh in their daily pursuits.

Thus, enters the prophet Amos. Amos, a sheep breeder and dresser of sycamore figs from Tekoa, is not an ordinary person. He has literary training, as seen in his highly artistic style of writing, and he is acquainted with life of the social elite, the military, and the politics of the perimeter nations to Israel.[17]

However, Amos is called by God to be a prophet. Though he is fully engaged in daily life, has a future and is known in the Tekoa area, he is compelled to put that behind him and to speak a harsh word to Yahweh's people in Israel. Amos thereby confronts the "politically correct" opinions of the Israelites: no more Nazerite vows and no more prophets prophesying, Amos 2:12. The punishment on Israel is inevitable because the people of God are so specially prized and esteemed by the living God himself. Amos 3:2 states, "Only you have I known from all the families of the earth...." The astonished Israelite bathing in this paradox needs to be reminded that the individuals who make up this special family are accountable to the Yahweh for how they treat others (weak, oppressed, and poor). The job of confronting the Israelites comes to Amos.

Amos feels the roar from heaven, the speech of the living God; now it is up to him to take God's word to his people, Israel. When his listeners display skepticism (Amos 2:12), his answer in Amos 3:8 responds, "The lion has roared - who will not fear? The Sovereign Lord, has

spoken - who can not but prophesy?" For those who feel that Amos comes on his own initiative he delivers a mighty retort. "The saying is a defense against the suspicion that Amos has come forth with his message of doom to Israel by his own initiative and in his own interests."[18] Verse 3:8 is Amos's answer to the people.

The strength Amos exhibits comes from one who knows God. Amos 3:7 is the picture of a walk in the counsel of Yahweh in order to be mentored by the living God.

> Do two walk together
> Unless they have agreed to do so?
> Surely the Sovereign Lord does nothing
> Without revealing his plan
> To his servants the prophets.
> Amos 3:3,7

These lines suggest a relation of intimacy. characteristic of those who are in close contact with one another and who have opened their hearts or their minds to such a degree that they deeply know and understand one another. "Intimacy, however, never becomes familiarity. God is the Lord, and the prophets are his servants."[19] This compelling force to speak God's word presupposes relationship, a walking together. This counsel gives the prophet his final authority as Yahweh's messenger.[20] According to Toy, sodo, is translated as "his friendship" in Proverbs 3:32: "The word rendered friendship means private, intimate, converse, and friendly relation, then the assembly or persons who thus converse together, and finally the secret counsel they take and the design or plan

they form."[21] Friendship seems to be foundational for this plan or "secret counsel" to take place between God and the prophet Amos as gathered from Proverbs and Job 29:4,5,6, "Oh, for the days when I was in my prime, when God's intimate friendship, besod, blessed my house, when the Almighty was still with me and my children were around me, when my path was drenched with cream and the rock poured out for me streams of olive oil." This motif of friendship gives the picture of the prophet walking with God as God gives his words to him: "But if they (false prophets) had stood in my council, besodi, they would have heard my words for my people..." (Jeremiah 23:22). The prophet, as a personal servant of Yahweh, receives the words for the people of God within the context of relationship. There is an intimacy about being chosen to speak; with these words God shares himself with the ordinary man. This is attested to in the visions of Chapter 7 and the boldness and confidence which Amos displays as he intercedes before God and his secret councils for the poor and oppressed he had come to love.

He legitimizes the fact that he, as spoken to by God, is standing before the people of Israel, unafraid to tell them His words. He must prophesy. He has been compelled to speak, regardless of the common negative views of the people (Amos 2:12). His presence, his boldness and forthrightness to speak God's word to them stems from his calling and his relationship with God.

True, Amos's words are aggressive and petulant, but not representative of political orchestrations. Amos, the outsider, could be political with no one. He is equally unpopular with all. This upper middle class businessman's attitudes and words are strange to even the weak who are pushed away at the gates of the city. He probably is judged just as harshly by the poor as he is scoffed at by the rich.

Amaziah, the powerful and positioned high priest of Israel, is certainly threatened by Amos, the man who speaks God's word! Amaziah wants Amos out of Israel (Amos 7:10-17). He does not deny that Amos is a prophet or accuse him of being an imposter, he just wants Amos to stop rocking the boat and leave.

Therefore, in the context of skepticism and resistance, Amos lives and speaks in Israel. Amos goes to the people of God unafraid even though now and even for the rest of his life, he will not be accepted in Israel or even at home in Tekoa. His station within the community of God's people is now permanently changed. The prophet is a lonely man. He is alienated, bears reproach, is tolerated. and his name becomes a byword for a foolish alarmist among the oppressing rich and powerful. Yet, he is sustained by walking in the council of the Almighty. Amos may have been a self-assured man or a wimp before his commissioning, but in Israel, he is a spiritually fortified person because God is in control of his spiritual formation.

We see this spiritual formation in Amos in 7:14,15,16 as the words weave a threefold "I" with a threefold, "Yahweh" while everything points to the fulcrum, the verb, laqah, take. "Yahweh took me," then "Go prophesy." This is the high tide mark for Amos as a prophet and person. Many things happen at the time of being chosen which point to the beginning of Amos's spiritual formation.

> "God chose and formed these men to the end of embodying his essence and will - yet choice and formation do not coincide, for the latter proceeds gradually, historically, during the earthly life of him upon whom the choice has fallen. How the process is accomplished, what terrible trials such a formation inflicts ...whereas the stern hand of God is ever upon the Old Testament figures: he has not only made them once and for all and chosen them, but he continues to work on them, bends them, kneads them, and without destroying them in essence, produces from them forms which their youth gave no grounds for anticipating."[22]

The call of God certainly is a startling surprise to Amos. He has not positioned himself from a power projection platform to seduce the living God to ordain him. The call is not the still small voice of the Spirit, but a blast from heaven, knocking Amos out of his comfortable life pattern and disconnecting him from his personal life plans. The dynamite of the living God surely ripples out to the corners of his extended family and friends. This action by God, this roaring agreement to walk together, provides all Amos needs for singleness of life purpose. What once is his primary goal in life becomes secondary to the consuming task of being the prophet of God. He goes

from multiple jobs as a sheep breeder and dresser of sycamore trees to one life purpose, speaking God's words to His people.

It takes about 25 years before Amos's words are verified in history when the Syrians destroy Israel and take a large portion into exile. Amos may have died before the exile of Israel. This person whom God chose may have never seen the fruits of laboring obedience. Yet the hope not only of a life pleasing to Him, but of the formation processes of His grace is sufficient.

Ministry in the Old Testament is primarily leadership oriented. God's people need to be lead by persons of his choosing. Different historical contexts, e.g. conquest of Canaan, the return to Temple worship, warranted people with differing strengths and capacities to lead the community of faith. All persons performing ministry sensed a special burden as they served God and walked with the people of faith.

NEW TESTAMENT MINISTRY

The ultimate exemplar for Christian ministry lies with the New Testament person of Jesus Christ. Through him, all past roles become consummate, and yet a new order reigns as Jesus brings together the community of God, himself, and believers. "Jesus was a reformer who provided an alternative approach within Judaism to the heredity priesthood and conventional patterns of established religion. In the gospels, ministry is centered in Jesus. We refer to Jesus's ministry and we mean his whole life."[23]

The ministry of Jesus Christ provides men and women of this future time and of that to come with a template of the intense passion of the living God for humanity. "Historically, the living God of Israel is clearly the flashpoint of the life of the man Jesus; with him something comes near to men and women which Jesus himself calls the `kingdom of God' (see Matt. 12:28): God himself who comes into his own in the man Jesus for the advantage of fellow men and women."[24] The verbal and non-verbal presence of Jesus Christ is the kingdom of God. "To act as Jesus does is the praxis of the kingdom of God; it also shows what the kingdom of God is: salvation for human beings."[25]

It is through the presence of Jesus Christ that human-kind comes to the kingdom of God. It is through Christ's teachings that one learns that the kingdom of God must be received like a little child, Mark 10:15; that the rich have difficulty entering, Mark 10:23-25; and that the

kingdom of God grows like seed scattered or planted in the ground, Mark 4:26-32. These words describe something not at the beck and call of people, though they may see the benefits, but rather it is something that begins and grows in the lives of people. It is not a place to own or a possession to control, but an opening of communication with the living God through the presence of Jesus Christ. "The link between the two - the kingdom of God and the lifestyle of Jesus - is, as Jesus understood it, so inward that precisely in his actions and his way of life Jesus shows something of the kingdom of God. This is an important historical fact - with not a few theological implications."[26]

The kingdom of God affirms Christ as leader whose presence is a dynamic influence that emanates from him. "The presence of Christ is thus accounted for in the category of cause and effect."[27] There is a vital life connection between the presence of Jesus Christ and the kingdom of God approaching persons. This demonstrates a new relationship between God and humanity having visible symbols of growth within formations of communities and open communications among men and women. This life touching ministry of the kingdom of God through Jesus Christ gathers people into a living community. There begins with this man a living connection between the new community, and his very life, and the living God. This new connection is cyclic, in that as men and women respond to the kingdom of

God, their lives begin to cycle from the living God to themselves, then coordinate outward to humankind.

Jesus's mission was intentional. In its commissioning, in its place and setting within human history, in his message and personal presence, and in his personal courage to finish the work he began, nothing about his bringing the kingdom of God to human-kind hints of being accidental or capricious.

One intense snapshot of Jesus's understanding of his purpose may be found in the mission statement of Luke Chapter 4. Even though steps were already taken to usher in his ministry: his birth as fulfilment of Old Testament scriptures, the wilderness temptation, and his successful debut as a teacher, Jesus goes to Nazareth to officially and publicly declare who he is and what he is about.

Here in Luke 4, it is significant that his reading of the Isaiah 61 passage emphasizes that his ministry is to be viewed by all people as a fulfillment of the scriptures. "Above all, the fulfillment of Scripture is to be found in the person of Jesus himself, who has been anointed with the Spirit and appears as the eschatological prophet - a figure who is to be identified with the Messiah and the Servant of Yahweh. It is through his word that forgiveness comes to men."[28]

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor
He has sent me to proclaim
freedom for the prisoners
and recovery of sight for the blind.
to release the oppressed,
to proclaim the year of the Lord's favor.

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing.
Luke 4:14-21

The target group for his ministry revealed in this statement are the poor, the prisoners, the blind, and the oppressed. Jesus's self-understanding of his mission does not seem to include the upper echelons of society. This scripture has its focus upon the outsiders. The preaching of good news, the proclaiming of freedom, the recovery of sight, and the releasing of the oppressed shows that the result of his ministry is to make the outsiders into insiders, giving them healing and the disburdening power of the living God. The intent of his "self commissioning" before the people of his hometown synagogue is to publicly affirm Yahweh's purposes for his life.

Although the conclusion of Jesus's life is in Jerusalem the focus of his ministry was the people and

towns of the Galilee region. "...the main part of his life was spent in a triangle bordered by Capernaum, Bethsaida and Capernaum, on the north of the sea of Galilee, ..."[29] Again in fulfillment of prophecies Isaiah 8:23; 9:1,2, Jesus moves north from Nazareth and established his headquarters in Capernaum in "Galilee of the Gentiles."

Important to the understanding of Jesus's ministry is an understanding of the economic, political, and religious tenor of the day. Galilee was a region of agriculture and fishing. "Land predominates, even more than in other accounts of the working economy of the ancient world...that Galilee should have been less dominated by a landowning class or a middle class of moderately wealthy bourgeoisie."[30] Large Galilean settlements had the size of a city, but the nature of a village. Josephus observes in the Jewish War that Galilee was a region of densely populated villages, "The cities lie very thick and the very many villages that are here are everywhere so full of people, by the richness of their soil, that the very least of them contained above fifteen thousand inhabitants."[31] A region crowded with the salt of the earth awaited the leadership, hope, and person of the Son of Man.

Galilee as well as Palestine was a politically troubled and disoriented land. Segments of the population were in revolt against the Roman occupiers. The Zealot movement began at the death of Herod the great (4 B.C.).

The beginning of serious revolt was marked on the feast of Pentacost with Judas, the Galilean, as the leader. Roman forces from Antioch burned Galilee's capital, Sepphoses, to the ground and proceeded to disperse the Zealot concentration who besieged Jerusalem.[32] The Zealot party was a militant wing of the Pharisees that fermented a rebellious attitude until openly revolting in the Jewish War (A.D. 66-72). Thus, the Pharisees established themselves as leaders of the common people as opposed to the Sadducees, leaders of the landed aristocracy. Temple worship had lost its role as the center of Jewish religious life. The high priests, appointed by the Romans, were corrupt as they rubber stamped the policies of Rome. The Pharisees reoriented the focus of moral power from Jerusalem to local centers of religious instruction, the synagogue. They opposed Roman rule by opposing the Roman appointees, temple priests, tax collectors, and other local collaborators. The intentional setting and place of Jesus's ministry had multiple underlying agendas: Pharisees, Sadducees, the Herods, the Zealots, and the Romans. Leadership seemed disoriented within a context of competing Jewish parties with ever present Rome looking over everyone's shoulders, collecting taxes, and occupying the land.

With this context the message and ministry of Jesus Christ may be observed through the study of four passages in the gospel of Mark. The doctrine of the kingdom of God

is here revealed as a function of the presence of our Lord. In Mark it is apparent that Jesus clearly understood his message and his earthly life presence.

Two words, "Follow me...." as said to Levi, the son of Alphaeus sitting in a tax collector's booth gives a living picture of Jesus's intentional message to individuals.

> Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them. As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me." Jesus told him, and Levi got up and followed him.
> While Jesus was having dinner at Levi's house, many tax collectors and "sinners" were eating with him and his disciples for there were many who followed him. When the teachers of the law who were Pharisees saw him eating with the "sinners" and tax collectors, they asked his disciples, "Why does he eat with tax collectors and `sinners'?" On hearing this, Jesus said to them. "It is not the healthy who need a doctor, but the sick. I have not come for the righteous, but sinners."
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> Mark 2:13-17

This pericope exhibits the type of person Jesus is looking for: sinners. It is explained amid a physician-patient context coupled with the " Follow me...." thus focusing on healing people as they follow him.

Jesus does not approach his mission in a vacuum, isolated into a role. Nor is he passive or reclusive asking his followers to enclave themselves away from humanity. Instead, gives the specific message, "Follow me...."

He reveals that following Jesus Christ is more than a

good idea with the reward as heaven. Rather, following Jesus Christ demands commitment, "If anyone is ashamed of me and my words...the Son of Man will be ashamed of him..." (Mark 8:38). This verse is couched in a passage that identifies his follower:

> Then he called the crowd to him along with his disciples said: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a man to gain the world and lose his soul? If anyone is ashamed of me and my words in this adulterous generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels.
>
> Mark 8:34-38

The choice to follow him has sacrifice "...deny himself and take up his cross and follow me" (v. 34). Once one chooses to accept the challenge to follow, saving and gaining one's life becomes a reward for choosing wisely. The type of person who follows Jesus is a healed sinner who is ready to live forth a commitment to gain life.

The intent of his message couples with an even more specific challenge to the ones who follow. This challenge deals in the area of leadership.

> When the ten heard about this, they became indignant with James and John. Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
> Mark 10;41-45

In order to follow Jesus as a healed sinner, engaged for the long haul, one must strive for "greatness." This greatness is not through an inheritance nor through hard work and positioning oneself for leadership. But rather, now Jesus introduces the healed follower to the community of followers. In this place true leadership is set forth as Jesus presents the primary example . The language "among you" and "slave of all" connects followers together in a community context of "slaving great ones." Jesus declares his servant leadership in verse 45, "the giving of his life as a ransom for many." His message is confirmed in his death, resurrection, and ascension.

The one who chooses to follow Christ lives in formation. The follower who has become a servant leader has been formed into the greatness of serving the community of followers. Jesus's message informed his followers what it requires to be a follower, but it does not specify how to be a servant. The Mark 10 passage clarifies what a servant is <u>not</u>, however: "one who lords it over" others from an isolated official role position which is personally disconnected from the community. Instead, the leader

should be developed under the guidance of and utilizing the gifts of the Holy Spirit.

Jesus is the example of servant leadership, yet he also has an official role. In order to connect his message to the community of Israel, Jesus declares his role as the Christ in Mark 14:61-51.

> But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?
> "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."
> The high priest tore his clothes. "Why do we need any more witnesses?" he asked. "You have heard the blasphemy. What do you think?"
> They all condemned him, struck him with their fists, and said,"Prophesy!" And the guards took him and beat him.
>
> Mark 14:61-65

Jesus's message to Israel is in terms that the religious leadership could understand: his official role as the Messiah, the Son of the Blessed One. They are not followers yet he answers them because his life, message, and their rejection of him were fulfillment of Old Testament prophecy concerning Messiah.

The message of Jesus Christ begins with the simple, "Follow me...," and moves to denying oneself and taking up personal hardships. Choosing to obey the "Follow me...," and gaining greatness as a servant leader does not happen over night even if a Christian is vitally engaged in the community of faith. This progression stages the pattern of the follower from the moment one chooses Christ to the

growth of a person using specific gift(s) of service within the community of faith. Hence lies the progression from choice through maturing formations in the life of one who follows Christ. It is through this formation that ministry to the community finds its essence.

As Jesus was a reformer, he so reformed the definition of ministry to include all believers: "... he gathers a group of followers and invites them through example and teaching, to join him in ministry."[33] Jesus takes the disciples one step further in their formation as mature followers in the Mark 10 passage. He intimates at this time that, "...you follow me with the others who are doing likewise." Now at the core of following Jesus, he asks his followers to become servants of one another. This service is called ministry and all who follow Christ are called to ministry.

"The call to ministry is a basic idea in the life of the church."[34] This diakonia is a New Testament word for service. Many today misattribute this concept by skewing its import onto those people who are paid for full-time service in the church. Jesus teaches that his followers become empowered by serving and therefore leading in the community of faith.

> Entry into the church is therefore entry into ministry. Baptism, the sacrament by which persons are initiated into the Christian community, may be thought of as an admision to the general ministry of the church. The vows of Baptism, reaffirmed in Confirmation or other service of baptismal renewal, commit the Christian to a life of love and service in the world as a member of the body of Christ.[35]

Fulfilment in the believer's formation comes when particular ministry follows obedient submission to the presence of Christ. Salvation presents itself through the gift of faith which in turn gives visible symbols of service.

> For it is by grace you have been saved by faith - and this is not from yourselves, it is the gift of God - not by works so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works which God prepared in advance for us to do.
>
> Ephesians 2:8-10

Serving is initiated by baptism, an outward symbol of the inward reality of a present faith in Jesus Christ, and is fulfilled in a servant leader role for every Christian who chooses to grow and do good works of His plan.

Service in a church is orchestrated by the Holy Spirit because it is through the Holy Spirit that believers are empowered with gifts for serving. When the Holy Spirit is poured out on the day of Pentecost in Acts 2, the writer uses Joel 2 to explain this event to the disoriented people from many nations. After they are "cut to the heart" and ask what they should do (Acts 2:37), Peter replies:

> ...Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off - for all whom the Lord our God will call.
>
> Acts 2:38,39

The centrality of the Holy Spirit's life in the believer's frame of reference is attested to by Paul in the

white heat of the Galatians letter:

> You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?
>
> Galatians 3:1-5

Believing the message of the gospel makes one a recipient of the Holy Spirit. Therefore, the foundation of church life is the baptism in the Spirit. "The solidarity and equality of all Christians `in the Spirit' (Acts 2:17-18, 2 Cor. 5:17) , `living through or in the Spirit' (Gal. 5:25. 6:11), `new creation' (Gal. 6:15; 2 Cor. 5:17) were the key phrases of this `Antiochene-Christian,' Jewish-Christian missionary movement and its theology."[36] The presence of the Holy Spirit is not static, conferring an authorized role nor depersonalizing individual believers. Instead, the guide into all truth apportions to each believer at least one spiritual gift to be developed and performed within the community of faith.

> There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another the ability to distinguish between spirits, to another the ability to speak in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit and he gives them to each one, just as he determines.
>
> 1 Corinthians 12:4-11

These gifts serve different functions within the community of faith. Believers now have the capacity for service in the church. This is the way growth takes place for the believer in the church. The manner in which each believer serves within the diversity of the community is channeled into finding and using the gifts that the Holy Spirit has apportioned to each one individually. The picture that Paul gives is of the body of Christ - different structures have different functions, as the church with many believers with differing and sometimes multiple gifts.

> The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body - whether Jews or Greeks slave or free - and we were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body." it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," would not for that reason cease to be part of the body.
> If the whole body were an eye, where would the sense of smell be? But in fact God has arranged the parts in the body every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body...Now you are the body of Christ and each one of you is a part of it.
>
> 1 Corinthians 12:12-20,27

The all for one, one for all image plays through this passage: "...that in the earliest New Testament Church there was a clear conviction that all the followers of Jesus Christ are called to ministry, and that the total ministry of the church is made up of contributions of the many and diverse gifts manifested in actual lives of service on the part of Christian believers."[37] This charismatic model insists on the equality of all believers, yet Paul follows in 1 Corinthians 12:28-21:

> And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles?
> Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.
>
> 1 Corinthians 12:28-31

Reality is defined here that the church needs "gifted servant leaders." Vision and direction is given by one who is chosen to lead.

> All had pneumatic power, but this manifested itself more or differently in some Christians than in others. The community of faith was a koinonia, an assembly and gathering of equal partners, with no difference between slave and free, between male and female, between Jewish Christians and Gentile Christians. They had all been freed, free in and through the Spirit of God - in freedom bound to the message, the doctrine and praxis of the kingdom of God, as all this had become visible in the career of Jesus. However, this equality of all in no way excluded leadership and authority in the community. But all the Gospels are fiercely opposed to a hierarchical leadership `in the way of the world.' Authority lies in love which serves the church, a serve; it is not social, let alone ontological, status. This is really the essential feature of what the New Testament has to say about ministry and leadership in the church.[38]

Again, it is observed that mature Christian formation develops within the context of the church as gifts are used to serve and leadership is used to lead. "In this sense service is the basic determination which the New Testament makes a disciple a disciple, the apostle an apostle and the Christian a Christian."[39] The kingdom of God takes a person from choice through formation to fulfilled identity. This is the way of Christ in the believer among believers in the world.

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[2]Harold S. Songer, "A Superior Priesthood: Hebrews 4:14-7:28." Review and Expositor (Summer 1985), 347.

[3]Gordon J. Wenham, The Book of Leviticus of The New International Commentary on the Old Testament, ed. R.K. Harrison (Grand Rapids: William B. Eerdmans Publishing Company, 1979), 129.

[4]Ibid., 158.

[5]Ibid., 159.

[6]J. Alberto Soggin, Joshua of The Old Testament Library, ed. Peter Ackroyd, James Barr, John Bright, and G. Ernest Wright (Philadelphia: Westminster Press, 1972), 14.

[7]Ibid., 34

[8]Louis H. Feldman, "Josephus's Portrait of Joshua." Harvard Theological Review (October 1989): 375.

[9]Ibid., 375 and 376.

[10]Walter Brueggemann, First and Second Samuel of Interpretation A Bible Commentary for Teaching and Preaching, ed. James Luther Mays, Patrick D. Miller, Jr., and Paul J. Achtemeier (Louisville: John Knox Press 1990), 48.

[11]Ibid., 58.

[12]Ibid., 60.

[13]Ibid., 72.

[14]R.J. Coggins, Ezra and Nehemiah (Cambridge: Cambridge University Press, 1976), 43.

[15]Abraham Heschel, The Prophets, vol.1 (New York: Harper Colophon Books, 1962), 16.

[16]Encyclopedia Judaica, 1972, 862.

[17]Ibid., 886.

[18]Hans W. Wolff, "The Irresistible Word (Amos." Currents in Theology and Mission. February 1983): 5.

[19]Heschel, Prophets, 38.

[20]James F. Ross, "The Prophet as Yahweh's Messenger," Prophecy in Israel: Issues in Religion and Theology, vol. 10, ed. David Petersen (Philadelphia: Fortress Press, 1987), 116.

[21]C.H. Toy, Proverbs, of The International Critical Commentary (Edinburgh: T. and T. Clark, 1899), 80.

[22]Erich Auerbach, Mimesis: A Representation of Reality in Western Literature, trans. Willard Trask (Princeton: Princeton University Press, 1953), 17 and 18.

[23]Dennis M. Campbell, The Yoke of Obedience (Nashville: Abingdon Press, 1988), 21.

[24]Edward Schillebeeckx, The Church with a Human Face (New York: Crossroad, 1985), 24.

[25]Ibid., 21.

[26]Ibid., 24.

[27]Dietrich Bonhoeffer, Christ the Center, trans. Edwin H. Robertson (San Francisco: Harper Collins, 1978), 43.

[28]I. Howard Marshall, The Gospel of Luke of The New International Greek Testament Commentary ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: William B. Eerdmans Publishing Company, 1978), 178.

[29]Schillebeeckx, Church, 14.

[30]A.N. Sherwin-White, Roman Society and Roman Law in the New Testament (Grand Rapids: Baker Book House, 1963), 140 and 141.

[31]Ibid., 130.

[32]Schillebeeckx, Church, 15.

[33]Campbell, Yoke, 21.

[34]Ibid., 19.

[35]Ibid., 20.

[36]Schillebeeckx, Church, 35.

[37]Campbell, Yoke, 23.

[38]Schillebeeckx, Church, 203,204.

[39]Karl Barthe, Church Dogmatics, vol.IV, 3, II, The Doctrine of Reconciliation, trans. G.W. Bromiley, (Edinburgh: T. and T. Clark, 1962), 602.

THE NATURE OF ORDAINED MINISTRY

Within the nature of ordination for the ministry of the Word and Sacrament lies a unique commitment of self to the living God which is highlighted by leading the people of God. The community of faith applies an abiding expectation of an ordained person's genuine intention to serve the Lord and the church in this world. Leading the people of God pervades the role of ordained ministry. Permission to lead is a process by which the community of faith authenticates genuine intention under the direction of the Holy Spirit.

Integral to the nature of ordination or this unique set-apartness is how a person's self concept wraps around the work of the ministry. "The central idea throughout has been that ordination involves relinquishment of the self to God and the church of Jesus Christ. Ordained men and women are marked as persons whose lives are defined by service and whose commitment to God and God's world takes precedence over self interest."[1] The signature of ordained ministry is selfless service.

This indelible role permeates one's life, place within the community of faith, and context within human society. It is a visible reality of a commitment of faith in the grace of the living God. It is a role that does not blend in with the scenery of the society of people. Ordination interconnects self-identity with the identity of the church. "It is not an individualistic act simply of one's deciding to be ordained, gaining proper academic

credentials, spending time under professional supervision, and hanging out one's shingle. Ordination is always a communitarian act...."[2] The ministry is a profession which depends on a community of people, from plumbers, school teachers, law enforcement officers, and veterinarians to function as the authenticating council. The church is God's instrument of ordination. The laying on of hands with prayer are its outward signs of the inward gift of the Holy Spirit setting the ordained apart for a specific work. Ordination imprints the soul of an individual for life. A person's identity is now distinct from other gifts within the family of faith as well as it is unconventional in the eyes of the world. Relinquishing self to serve the church requires a faith-trust commitment that places one's self-worth and life-purpose into a one-to-one correspondence with the mission of the kingdom of God on earth.

> ...the church is not concerned with civil ministry, but with service to a `community of God,' the ministry of the church requires above all of its ministers leadership in the true discipleship of Jesus, with all the spirituality which this `discipleship of Jesus' involves in New Testament terms. It is later said that the priest is <u>forma gregis</u>, the figure with whom the community identifies.[3]

The ordained minister, set apart for the servant leader ministry is expected to function as the spiritual role model for the community of faith.

The Apostle Paul ingeniously balances the authority

and leadership of his ministry within 2 Corinthians 2-7. Integrity in using the word of God in his ministry is emphasized in Chapter 4:1,2:

> Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly, we commend ourselves to every man's conscience in the sight of God.

Paul welcomes a genuine, authentic walk with the people of God so that they may constantly assess the minister's intent. Personal spiritual life and teaching the word of God are the two elipsis points for such assessments.

Calvin's discussion with respect to ordination and the Council of Chalcedon (A.D. 451) instructs the church, "...that there should be no ordinations free of pastoral obligations, that is a place be assigned to the person ordained...that those ordained are not to think of themselves as promoted to an honor but charged with an office which they are with solemn attestation obligated to discharge."[4] Calvin brings to bear an important theme of the nature of ordination, namely that the end point of ordination is a place to serve God's people. Therefore, ordination is not a stepping stone credential to be obtained in the pursuit of a worldly agenda. The office to be discharged under the authority of the Church is an end in and of itself. Schillebeeckx discusses "orinatio" of ministers: "Thus it emerges from the analysis of terms like ordinatio, cheirotonia, and cheirothesia that the

basic principle is that the minister of the church is one who is recognized as such by the whole of the church community (the people and its leaders), and is sent out to a particular community."[5]

Once a minister is sent to a particular place, the creation of an atmosphere for both the minister and people to grow in spiritual formation is the work of the Holy Spirit. There is a delicate balance between the guiding of the Holy Spirit and the authority and leadership needed to discharge the office of minister.

> "Authority can be given; leadership must be earned. A person can be assigned, selected or designated for a position, but a person cannot be appointed to leadership. An important degree of authority comes about automatically with the assumption of a position. Leadership must be earned minute by minute, hour by hour, day by day over many years. While it must be earned slowly, it can be lost very quickly."[6]

In order to earn and sustain leadership as an ordained minister, a person must have a spiritual ministry. Abiding in Christ and walking in the Spirit are key to leading God's people. There is ample opportunity for spiritual formation.

VOCARE (The Calling)

Having explored the nature of ordained ministry, the identity of self and expectations of the community of faith, it is necessary to examine how ordination is a

process that begins with an inner call within the person which is then validated by the external witness of the body of Christ. The ordained ministry should not be conceived as a status to which one aspires, but as a function within the mission and ministry of the church. "In the earliest understanding, ministry is not a status, but in fact, a function, though in this sense it is rightly called a `gift of the Spirit' by the community qua assembly of God."[7] A person senses an inner calling by the Holy Spirit of God to serve and lead in the church. This inner calling is authenticated by the community of faith which performs the act of ordination and sends one to a particular place of ministry.

The inner call to ministry may be similar to the nudging of the Holy Spirit when one first chooses to believe and place personal trust in the living Christ. This calling comes at some window of time in one's formation in Christ.

> The recognition of inner call is an essential part of the vocation for the ordained ministry. This, as we have seen, was one of John Wesley's strong convictions. He called it the `inward call.' If one is not convinced through the inner experience of God's call, then the spiritual resources will not be present for effective ministry. The work of the Holy Spirit in leading persons to ordination is not capricious, and the inner call is compatible with one's gifts and graces for ministry in the church.[8]

Sometimes there is resistance in recognizing and coming to grips with this inner spiritual pressure. The

individual person is to test the spirits, following 1 John 4:1-6, in order to recognize the Holy Spirit. From the beginning, continuing through ordination and finally to ministry in the church, it is a work of the Holy Spirit. Not only is one's self-identity wrapped up into ordination, as discussed earlier, a person must faith the cost of the high calling resonating in the soul:

> We put no stumbling block in anyone's path, so that our ministry will not be discredited. Rather, as servants of God, we commend ourselves in every way: in great endurance; in troubles, hardships and distresses, in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad reports and good reports; genuine yet regarded as imposters; known yet regarded as unknown. dying, yet we live on; beaten, and not yet killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.
> 2 Corinthians 7:3-10

This assessment of servant ministry led by the Holy Spirit speaks of soul wrenching challenges whose agenda is not of this world. The setting of ministry is the souls of human-kind; the place is the presence of the Holy Spirit. The idea of becoming an ordained minister may be planted as a seed in a person's heart which may take years to germinate. At any point during the quest of testing the Holy Spirit, the community of faith may be called on for spiritual insight and guidance.

In the process of sensing the inner call to the

ministry, the sooner the church is included the better. The external call of the church for the ordination and sending of a person into the ministry is the final determinative if one is to serve in the function of ordained ministry.

> One may think that he or she has gifts and graces for ministry, but individual judgment is only one aspect of the total process of preparation for ordination. The church must evaluate, judge and and confirm the individuals conviction.... The issue is not whether or not a person wants to be ordained, but whether or not the community wants a person to be ordained.... The church's ordained ministry is set apart according to the community's judgment about a candidates suitability.[9]

Serving God as an ordained minister is not a "Lone Ranger" experience, nor is it an individual search for spiritual knowledge. It is a process which involves the community of faith whose role is to encourage and authenticate or confront with a loving "no." "We therefore hold that this call of a minister is lawful according to the Word of God, when those who seemed fit are created by the consent and approval of the people...as also to warn the one ordained that he is no longer a law unto himself, but bound in servitude to God and the Church."[10] The burden is essentially on the local and the greater church to bring to fruition a person's call. It is a spiritual growth event for everyone involved. The assessments of the individual's convictions should be according to the Word of God and graciously intentional. Validation of an individual's call to the ordained ministry is a unique and

necessary mission of the church. The Book of Order Presbyterian Church (USA), Form of Government Chapter XIV. Ordination, Certification and Commissioning, gives concise guidance as to the processes of the external call. The presbytery enters "...into covenant relationship with those preparing to become ministers of the Word and Sacrament. This relationship shall be divided into the two phases of inquiry and candidacy."[11] The inquiry phase "...is to provide an opportunity for the Church and for those who believe themselves called to the ministry of the Word and Sacrament to explore that call together in such a way that a decision regarding the inquirer's suitability for ministry of the Word and Sacrament will be based on knowledge and experience of one another."[12] The "exploring together" is anchored by leaders at a local church acting in concert with presbytery's committee on ministry. After a set amount of time and statements of understanding by the inquirer, one may enter the candidate phase which is to provide for the "full preparation" within "a context of supportive relationships." The road is long and sometimes tedious, but as with all covenants, commitment and hard work are required. "Approval of candidates for ordination is one way the church cares for continuity in the fullness of the essential teachings of the Christian gospel. Ordained clergy are successors to the apostles in that they are responsible for maintaining and propagating the apostolic faith."[13] The entire process takes time and

intentionality by everyone involved with the high calling of serving Christ and his Church.

The nature of ordained ministry with its unique impirmatur on the human spirit and arduous preparation of mind and soul is a work of the Holy Spirit in the Church of Jesus Christ. Faithful is the one who calls to finish the work begun in us. Ordination is not a sign that one has "arrived" to the highest level of maturity and growth, but a step in the continuing formation of a person who serves and leads the community of faith. Strength and sustenance to do the work must come from the Holy Spirit. It is a spiritual ministry begun, sustained, and achieved by the Holy Spirit of God.

THE SETTING FOR ORDAINED MINISTRY

Setting for ministry is part and parcel of the ordination process. In some denominations such as the Presbyterian Church, one must receive a call from a particular church or churches in order to be ordained. This is the final procedure of the long ordination process.

Ordained ministers may commit themselves to other legitimate settings for ministry, such as hospital or prison chaplaincies. Usually such ministers of the gospel have served as parish ministers before serving in an other than parish ministry. It is interesting to appreciate the

unwritten expectations of many in the church that "one has to cut one's teeth" first in the parish before entering a specialized ministry of the church.

The Book of Order Presbyterian Church (USA) gives guidance as to the setting of parish ministry: "The permanent pastoral offices of ministers of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationship that commend the gospel to all persons and that communicate its joy and its justice."[14] Within the Presbyterian system of church government, the ordained minister is called by and becomes a member of the presbytery in which the particular church or churches reside.

Two aspects may be noted, first the minister's setting for ministry is to the larger church, and second, she or he commends the gospel to all persons within the social context of the particular church served. Noticeable expectations of the minister are to the church, which is much wider than one denomination and one country, and to the human community surrounding the particular congregation of faith. These aspects for the setting of the parish ministry call to mind the nurturing leadership that is set forth in the minister's presence to the larger church and to humankind. The attitude that the particular local church is all the minister should concern herself with because "we pay your salary" may hamstring the minister's

responsibility to the "parish." Therefore, parish ministry sets the stage for the other than parish ministries if the work of the kingdom includes the larger church and all of humankind. This "public ministry," serving humanity as Christ served those outside the boundaries of the traditional faith of Israel, includes hospital, prison, and military chaplaincy.

HOSPITAL CHAPLAINCY

In his article "Hospital Chaplaincy as Public Ministry," Don S. Browning knits public ministry with hospital ministry: "A public ministry serves a value, or a set of values that both the public and the Christian or Jewish faiths hold dear. A public ministry recognizes the pluralism of modern societies and works to enhance the good of the community by cooperating with and respecting all of its traditions."[15] The Christian faith is vitally interested in health and more than health - salvation and sanctification. The hospital chaplain has the focus of enhancing the value of health. He supports the legitimacy of this public ministry on theological grounds of the fulfilment and health of creation. "The affirmations of God's general concern with creation, its fulfilment, and its health constitute the theological grounds of the Christian chaplain's public ministry to a pluralistic patient population."[16] Theological grounding supplies the

basis for a broad approach to hospital ministry, yet it is the individual in the context of a present or absent extended family and group of friends where the primary focus is established.

> For the chaplain, whose primary task is to respond to the spiritual and religious needs, the most effective tool is his/her humanity. What the chaplain offers is not a system of beliefs or answers to someone's questions, but the capacity and willingness to care, to listen, and to share in the struggles of another human being. The essence of spiritual intervention is not a professional response but a personal one. The chaplain offers himself/herself.[17]

Whether a crisis intervention or a long terminal illness, the context of a hospital ministry is that one often enters holy ground. The hospital chaplain more often than not humbly seeks permission to walk beside another human being on a strange and fearful path. "Involvement in another's struggle with a disease is a rare and demanding privilege. `I was sick and ye visited me' is a helpful paradigm for that involvement and the source of grace for an involvement which is so often beyond our skills."[18] Advocacy and spiritual formation may be integral parts of the walking with the sick.

Chaplains may intervene to help sensitive communication between the sick person and hospital staff, extended family and friends. Conflict resolutions or seeking harmony in relationships is spiritual ministry. "I believe that chaplains do a significant amount of such mediation, more than they themselves sometimes recognize,

and that in doing it, they are indeed performing a legitimate and a crucial part of their total ministry."[19] When a context of people including the sick person are experiencing physical pain, mental anguish, or emotional panic, "tunnel vision" often encumbers relationships. This setting shouts for the sensitivity of the "invited one" to advocate communication which leads to peace.

After the hospital chaplain has been invited to walk the path with the sick, the door of opportunity for spiritual growth may be opened. Prayer usually comes with the role of chaplain. This proves to be the best beginning point if spiritual formations are to take place. It is pivitol to understand that spiritual growth can occur within relationship. "Opportunities for ministries of spiritual growth can occur when the chaplain develops special covenants with patients."[20] As the salt of the earth, word and touch may make others thirsty to know the living Lord.

PRISON CHAPLAINCY

The way that our Lord verbalized his mission to humanity in Luke 4, rings in the reader's ears: "...He has sent me to proclaim freedom for the prisoners...to release the oppressed" (Luke 4:18). In our day and time the focus of the prison as a setting for ministry is exponentially

heightened when rejected children make up a significant number of the total number of incarcerated. As with those who are patients in a hospital, many people who are family and friends witness the prisoner's trauma. Yet, prison ministry is not a popular setting for ministry. The needs of humanity are stark, but for different reasons, prisons and jails are not experiencing the "light on the hill" of Christian witness. The call to prison ministry is the call to aid hopeless, angry, and rejected humanity. The men, women, and children behind bars is one of the largest subcultures in the United States.

> But are we to forget that they are still human beings? And most other prisoners will be eventually released back into society after serving their sentences. What will they have experienced during their confinement that will encourage them to make a successful transition?...an encounter with the grace of God through Jesus Christ can be an utterly transforming experience. As Christians, you and I have the opportunity to be channels of that grace, as God permits us and as we allow it to happen.[21]

There are so few ordained ministers answering the need for prison ministry that the hope of meeting the task is going out to volunteers. The weak response may be due to follow up and transition commitments engendering a fear to know and to be known by former prison inmates. There seems to be a simpler and more stunning reason for the weak response: prison ministry is a long term, tough, and emotionally draining work. Listen to the words of jail chaplain, Father Pierre Raphael:

> As a priest, I am on another level, in search of a different sensibility vowed to another frustration, gnawed at the core by a message. I, too, have to contend with a certain type of sickness, at the perilous risk of enormous questions and silences - very often without seeing, without touching, without identifiable result, simply going from crisis to crisis, in silence, witnessing, being present, trying again and again. Awkward, limping, a novice, I show them the keys to open the doors.[22]

Here Father Pierre describes his mission as one which attempts to touch lives whom society has plowed under without any chance of seeing the light of day. "For them I am a kind of emergency exit, a way to `somewhere else' that is blocked to them."[23] Jesus came not for the righteous, but for the sinner. It may prove to be the most legitimate setting for the ministry is going to the outcast and forgotten of human society, offering the forgiveness found in Christ and nurturing Christian formation in a social context of evil and rage.

Whether in the setting of a hospital or in a prison, one may take confidence that public ministry is legitimate ministry for ordained clergy if one remains vitally connected to the church:

> When ministers are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants or in other specific tasks appropriate to the ministry of the Church, they shall evidence a quality of life which helps; to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the Church and equipping it for concern and service to the life of the human community...they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the Church...[24]

The "other specific tasks appropriate to the ministry of the church" is grounded in the "life of the human community." The kingdom of God should grow and come near to humanity through the efforts of those burdened in spirit and led by the Holy Spirit to go out among humanity with hope and freedom.

HISTORY OF THE MILITARY CHAPLAINCY

The legacy of the military chaplaincy extends back to the priests who led the seven days of marching around Jericho (Joshua 6:2-5), carrying the Ark of the Covenant and sounding the shofars. It might be suggested that this began the tradition of ministers of the Lord going into battle with the army of the living God. Priests speaking with soldiers going to war is mandated in Deuteronomy 20:1-4:

> When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the Lord your God, who brought you up out of Egypt will be with you. When you are about to go into battle, the priest shall come forward and address the army. He shall say: `Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the Lord your God is the one who goes with you to fight for you against your enemies to give you victory.

Perhaps the first official permission to use chaplains in the armies was enacted by the Council of Ratisbon in A.D. 742. In this Council the chaplain was prohibited from bearing weapons of war. The chaplain who does not bear arms supports the legitimacy of the "non-combatant" status, thus preserving the spiritual role of chaplain ministry.

A fourth century A.D. legend furnishes the church with the title "chaplain." Martin of Tours shared his cloak with a beggar shivering from the cold. That night, Martin, a soldier, had a vision of Christ wearing the cloak. As a result of this vision, he became a Christian, and committed his life to the church. Martin's cloak, cappa (Latin), was carried into battle by the Frankish kings. The portable shrine, capella, and its attending priest, the cappellanus, were associated with the cloak, considered a holy relic. Clergy serving the military were thus called capellani, or in French, chapelains or chaplains.[25] The precedent prohibiting chaplains from bearing arms at the Council of Ratisbon, unfortunately, was not always adhered to during the ensuing wars of later centuries. Chaplains ministered

to and fought for their respective armies during the Middle Ages and the Reformation of the 16th Century. The chaplain tradition was transported from Europe to the fledgling colonial American culture.

During the final colonial conflict, the French and Indian War (1754-1763), 31 chaplains served. As an officer in the Virgina militia, George Washington wrote to Governor Dinwiddie to authorize a chaplain for his regiment:

> "The want of a chaplain does, I humbly conceive, reflect dishonor upon the regiment, as all other officers are allowed. The gentlemen of the corps are sensible to this, and did propose to support one at their private expense. But I think it would have a more graceful appearance were he appointed as others are."[26]

His request was denied, but it was the first of many times during his career that George Washington supported the presence of chaplains with Army regiments.

During the American Revolution (1775-1783), chaplains often were local clergymen who were soldiers who led their local militias into battle. During the eight year conflict, between 222 and 238 chaplains served and were present in every campaign of the conflict. The Continental Congress gave chaplains official recognition on July 29, 1775, granting them pay equal to Captains and Judge Advocates. This date is the birthday of the Chaplain Regiment.

Chaplains such as Abraham Baldwin of Georgia, signer of the Constitution; John Barlow, diplomat to France and England; Israel Evans, Chaplain of the New Hampshire

General Court; Andrew Hunter, one of the founders of the Naval Academy at Annapolis, Maryland; and Timothy Dwight, president of Yale University, continued serving their country after the Revolution.

During the period of time between the Revolutionary War and the Civil War, the number of military chaplains directly corresponded to the increase or decrease of the military population. Militas were accustomed to the service of chaplains. Various Militia Acts of the early 1800's included chaplains by setting their pay and rations. West Point gained a Chaplain Professor of Geography, History, and Ethics by The Act for Regulation the Staff of the Army approved April 14, 1818.

The role of post chaplains, a new kind of chaplain service, emerged on July 5, 1838. At times non-ordained men were placed in these positions, which carried the mandate that the chaplain "perform the duties of schoolmaster" at the post. These schools developed into public free schools and served the surrounding civilian community. Competent chaplains "...held services in the civilian settlements; established Indian congregations; officiated at functions; visited the sick, prisoners, and soldiers in the barracks; served as post gardeners, and occasionally functioned as legal counsel."[27] Chaplains, who for the most part, were Protestant at this time, had opportunity to significantly serve humanity.

At the time of the Civil War, chaplains were divided

into three general functions: regimental, post, and hospital. It was at this time that the military chaplaincy gained legitimacy in the eyes of the church and of the nation. On July 17, 1862, the Act of August 3, 1861, was amended to read:

> That no person shall be appointed a chaplain in the United States Army who is not a regular ordained minister of some religious denomination and who does not present testimonials of his good standing as such minister, with a recommendation of his appointment as an Army chaplain from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination.[28]

An act approved April 9, 1864, clarified chaplain status as a chaplain had "the rank of captain, without command, in the regular and volunteer services of the United States."

The chaplaincy paid a dear price during this time in its history as sixty-six of approximately 2300 Union chaplains died and 25 of approximately 1000 Confederate chaplains died during the Civil War. The Civil War witnessed the advent of significant numbers of Roman Catholic priests, Jewish rabbis, and the first Black and Indian chaplains. Even the first female chaplain, Mrs. Ella E. Hobart, 1st Wisconsin Regiment of Heavy Artillery, served for nine months until Secretary of War Stanton refused to recognize her status because of her sex.[29] The Civil War was a watershed era for the chaplaincy. The Chaplain Corps was transformed from an almost exclusive

Protestant group during the pre-Civil War era into an ecumenical and racial mixture that reflected the faith and and racial groups of the army. Chaplains went with their soldiers, endured the hardships of field, battle, long marches, and separation from family in order to serve God by writing letters for wounded and dying soldiers, leading worship and prayer services, conducting funerals, and providing comfort and guidance to those in need. These functions have not changed to this day.

The chaplain's official job description during our nation's westward expansion was to conduct at least one Sabbath worship, bury the dead, visit the sick, and manage the post schools. Many times chaplains were encumbered by extra duties, "...they were often called upon to perform duties as librarian, post garderner, commissary and bakery manager, post treasurer, and defense counsel."[30] Two emotion-ladened issues of the day were attitudes towards Indians and the temperance movement. As spiritual leaders, chaplains were praised and criticized for doing and saying too much or too little in these matters. Chaplain Edward J. Vattman, a Catholic chaplain compiled a Sioux Soldier's Vocabulary as he ministered to the dignity and soul of the American Indian. Chaplains saw first-hand the damages of alcoholism and conducted temperance meetings in which they encouraged the men to sign abstinence pledges.

During the first two decades of the twentieth century,

the chaplaincy was molded into a small professional branch of the U.S. military. One outgrowth of this professionalism was that by General Order, Number 253, the War Department authorized the position of chaplain assistant. This was to provide for an official continuity of support to serve the soldier's spiritual needs. A second resultant of professionalism was that chaplains were stationed overseas in China and the Philippines. They served mostly as circuit riders and post school administrators.

WWI chaplains served on the battleline and at first aid stations to comfort the dying and the wounded. Duties at this time included grave registrations of buried soldiers on foreign soil. The deploying of an American army of two million to foreign soil helped to focus the chaplaincy as an integral part of the army system. General "Blackjack" Pershing's pastor, the Rev. Charles Henry Brent, an Episcopalian, was the administrator who led the chaplaincy through its development into a system of ministry. He appointed division chaplains, who in turn coordinated unit religious coverage, trained incoming chaplains, and procured chaplain supplies. Chaplain Brent's initiatve and vision provided the impetus for the founding of the office of the Chief of Chaplains thus establishing a clear place for the chaplaincy within the structure of the military.

The Office of Chief of Chaplains was instituted by

The National Defense Act of 4 June 1920. The first Chief of Chaplains, John T. Axton, served two four-year terms. He was a Congregationalist with good verbal and written skills who provided the leadership which brought the new branch into the Department of War. An army regulation change that was made in 1923 tried to limit chaplains' duties to those pertaining to their profession as clergymen, yet chaplains maintained a multitude of extra duty assignments. The Sabbath and spiritual functions were routine, yet the chaplain remained an educator because education was viewed as character building. Education was considered to be among the chaplain's responsibilities. Chaplains taught many to read and write and conducted classes on sex hygiene, citizenship, geography, and history. Even though these extra duties consumed much of the chaplains' time and energy, these were invaluable times of spiritual influence upon the soldiers. The first Roman Catholic to be Chief of Chaplains, William R. Arnold, may have had the greatest impact in weaving the military chaplaincy into the fabric of the American culture because he increased the chaplaincy's numbers and directed that post chapels be built. Chaplain Arnold was ordained in 1908, received a commission as an Army chaplain in 1913, and appointed as the fifth Chief of Chaplains in 1937. Prior to the war, only 17 Army posts had chapels, in 1941 President Roosevelt signed Congressional Bill HR-3617 which authorized the

building of 604 chapels within six months. Under Chaplain Arnold's leadership over 8,000 Army chaplains served in WWII.

A significant event in the heritage of the Army chaplaincy occurred on February 3, 1943, aboard the troop ship SS Dorchester in the North Atlantic. The ship was torpedoed by a German U Boat. Four of the 678 lost in action were Army chaplains: Clark V. Poling, George Fox, John P. Washington, and Alexander D. Goode (one Jew, one Roman Catholic, and two Protestants). As they helped others to load into lifeboats, they gave away their life jackets. Some of the survivors recalled the last sight of the chaplains holding hands and praying together as they went down with the ship. The sacrifice of the newly-commissioned chaplain 1st Lieutenants displayed the mission of the Chaplain Corps, "with the soldiers in life and death."

The Korean Conflict caught the U.S. military off guard. There were too few soldiers, and they were ill-prepared. The Chaplain Corps was too small for the calling it now faced. Because Protestant and Catholic mission work to Korea began in the early 1700's, and most effectively from the 1880's, the communists were familiar with, and disapproving of Western religion. The communists intentionally persecuted missionaries and destroyed churches. During the conflict, chaplains were viewed as propaganda officers. All four Army chaplains who

became POW's during this conflict died in prison.

The Vietnam Conflict brought ethical and moral issues to the forefront of American society. Soldiers using drugs, racial unrest, war atrocities, and the My Lai incident indirectly called the influence of the chaplaincy into question. In an era where most American insitutions were challenged, the military chaplaincy was challenged because some thought that the military and religion could not co-exist. After the war, some mainline denominations studied the legitimacy of military chaplaincy because of the clause in the U.S. Constitution requiring separation of religion and the state. This resulted in a decision to leave the military chaplaincy as it existed, but it left the door open for further study.

Since Vietnam, several milestones have occurred in the chaplaincy. In 1974, the Rev. Alice M. Henderson became the first female commissioned officer to serve her country as a chaplain. The first couple to serve was just 14 years ago, 1979, when Georgett Beltram received a commission and served with her husband Francisco. Fall of 1993 brought the Army chaplaincy another milestone, a Muslim chaplain. The military chaplaincy finds itself in the midst of debates about the separation of church and state even as it must respond to an era of ecumenism.

> In performing this ceremony I faced the army. My eye covered thousands of officers and men. I noticed that all, Catholic and non-Catholic, officers and private soldiers showed a profound respect, wishing at this fatal crisis to receive every benefit of divine grace that could be imparted through the instrumentality of the Church ministry. Even Major General Hancock removed his hat, and as far as compatable with the situation, bowed in reverential devotion. That general absolution was intended for all - in quantum possum - not only for our brigade, but for all, North or South, who were susceptible of it and were about to appear before their Judge. Let us hope that many thousands of souls, purified by hardships, fasting, prayer and blood, met a favorable sentence on the ever memorable battlefield of Gettysburg.[31]

Father William Corby remembers standing on a rock on Gettysburg battlefield on July 2, 1863, and giving absolution to thousands of soldiers who fell to their knees with heads bowed "...while there was profound silence in the rank of Second Corps, yet over to the left, out by the peach orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods...they knelt there in their grave clothes."[32] In quantum possum - general absolution - was intended for his unit, the Irish Brigade, non-Catholic soldiers of the North, and for the enemy, the South. Father Corby has revealed the primary focus of chaplain ministry: first serving Jesus Christ and the church, as he served his country. The military chaplain serves two institutions, the state and the church, but can there be effective ministry in this environment of dualism?

Does this setting for ministry fit the words of Christ? "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and Money" (Matthew 6:24). Is this a one-to-one correspondence? "The man of God, and the man of war: what have they to do with one another?"[33] Is the issue a matter of sin? Most see this dualism of loyalty and service as a source of tension about the role of chaplain. "The chaplain, then, has a dual institutional affiliation with the military service and with the sponsoring religious institution. This affiliation entails full membership in both organizations, it involves double responsibilities, not divided responsibilities."[34] Many can substantiate that even the parish ministry is fraught with the challenges to loyalty and service to the church in terms of the "national themes" of politics (national and church politics) and secular causes sprinkled with a little gospel. Most military chaplains may point to their specific setting of ministry as part of their confirmed call: internal and external.

The real challenge of dualism has to do with individuals suffering from role disorientation: being an Army officer first whose denomination is Infantry. "The greatest danger to a chaplaincy of integrity is that the chaplain will come to think of himself first as an officer and only then as a minister, or - at least as disasterous - that he will be thought of by those he services in terms of

that ordering priorities."[35] This role disorientation is seldom permanent, the Lord has ways of humbling in seasons of forgetfulness and pride! Many times it is the soldiers themselves who embarrass a chaplain back to the window of genuine spiritual ministry.

Two safeguards for the chaplain against substituting Christ and his church for a lesser role are:

> 1. The love of Christ in a chaplain's heart reduces the anxiety of trying to please everyone, therefore officer rank is not needed for authenticity.
> 2. The military chaplaincy is part and parcel of one's call to the ordained ministry, and therefore, rank is not used as power over soldiers.

Does the Army by its institutional doctrine restrict a chaplain from serving Christ and the Church? Field Manual 16-1 Religious Support Doctrine is the Army's doctrinal "bible" for the chaplaincy. The section, "Chaplain's Authority for Ministry" states:

> The government recognizes that the primary role of religious support belongs to the religious community. The federal government also recognizes the special religious support needs of armed forces personnel and the difficulty of providing for those needs with organized, effective religious support. The soldier's isolation, unique environment, training for combat readiness, and assignment to combat zones throughout the world, generate special requirements for religious support. The federal govenment provides the chaplaincy to meet these needs.

> Chaplains serve in the Army as clergy representing the respective faiths or denominations which endorse them. A chaplain's call, ministry, message, ecclesiastical authority, and responsibility come from the religious organization which the chaplain represents. Chaplains teach, preach, and conduct religious services in accordance with the tenets and rules of their tradition, the principles of their faith, and the dictates of conscience. They also perform ecclesiastical rites and ceremonies and administer the sacraments and ordinances of their faith community. In cases where conflicts exist, chaplains are required to provide for the religious needs of soldiers by obtaining other chaplains or other qualified people to perform the needed religious support.[36]

There is adequate Army doctrinal support to serve Christ first. Sometimes the chaplain's inward struggle is the temptation to allow the officer role to become pre-eminent or a replacement for the religious role. The pastor's modus operandi is the wearing of many hats for the sake of Christ. Role conflicts and tensions come with the territory:

> Though I am free and belong to no man, I make myself slave to everyone, to win as many as possible. To the Jews I become like a Jew, to win the Jews. To those under the law I become like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I become like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I become weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.
>
> 1 Corinthians 9:19-23

The chaplain serving Christ, the church, and country within the institution of the military are not mutually

exclusive in the terms of role. Yet, the process of becoming a chaplain involves both the individual and the faith group (the church). Accepting a commission places unique burdens on the chaplain that otherwise would not be factored into a normal parish ministry. It is a public ministry, one that is sent out by the individual faith group, to those from different backgrounds.

ECUMENISM

One of the benefits of military chaplaincy is making ministry happen with ordained clergy from other faith groups. Cooperating within the ministry of a military post or field site, without compromising the tenets of one's faith group is a hallmark of the military chaplaincy. Being a "team player" in performing or providing ministry for soldiers and their family members sustains unity, a special ecumenical unity found only in the military. Like all good efforts, there are strengths and weaknesses. Collegial work among chaplains, especially those deployed together, is more substantive than the monthly ministerial meetings in the parish. Having to formulate religious coverage for the many faith groups in each unit is many times more dynamic in terms of trusting one another than preparing Christmas baskets and church league softball schedules in the local community ministerial association.

The method in which the chaplaincy works out coverage for all faith group in support of the First Amendment religious freedom rights of soldiers weaves dynamically into ecumenism. Understanding special religious requirements for Ramadan and Yom Kippur leads to cooperation in providing effective and meaningful religious experiences for soldiers. A chaplain's intentional ministry to support those needing special requirements also engenders a learning situation for the other soldiers in the unit. The respected chaplain can validate and empower the few by assisting their religious worship experience. Educating soldiers as to the importance of the spiritual life for the Jew or the Muslim is a rewarding part of being a chaplain. Surprising soldiers with a genuine appreciation for their spiritual lives is an affirming enterprise.

A drawback to ecumenism in the military context is lost opportunities of working together for the sake of Christ and the church. This may be because we find ourselves alone on a single "flight plan," running too fast to please everyone, and not yoking with one another's ministry strengths. The "heroic model" of pastoral leadership is easily transferrable to the military chaplaincy. "The heroic model places the leader at the center of all action with responsibilities squarely on her or his shoulders. The leader parcels out work, sets objectives, monitors performance, and fixes whatever is

wrong."[37] The "Lone Ranger" ministry is an unfulfiling exercise in frustration. Yoking with chaplains of other faith groups to accomplish effective spiritual ministry is a unique aspect of the military chaplaincy.

CRITICAL EVALUATION - LEGITIMACY

During the 1970's the Protestant Episcopal Church, the United Church of Christ, the Presbyterian Church and the United Methodist church conducted committee studies relevant to the participation of said churches in the military chaplaincy. The 1976 petition to the General Conference of the United Methodist Chruch sought to establish a civilian chaplaincy paid by the church. If agreement was not to be made, then the church should end its participation in the present system in toto.[38] The committee rejected the establishment of a civilian chaplaincy as well as the second petition to disolve the church military relationship. The door was left open, however, to address the issue at a later date if it is the will of the church.

It seems best to divide the issue into two areas of consideration. The first is theological legitimacy posed most forceably by Christian pacifists. The second is the quality of the ministry actually performed in behalf of the church. What is the most serious objection that one

could pose against the legitimacy of the military chaplaincy? The military as a legitimate setting for ordained ministry seems to be the crux of objection.

Do military chaplains simply by their presence in the "military enterprise" vitiate the Lordship of Jesus Christ? Peter Berger and Daniel Pinard, contributors to Military Chaplaincy, go one step further and identify a specific content of religious activity and communication that corresponds "very appropriately" to the military context as military religion.[39] They posit: "The contention of this paper is that military religion, and the chaplaincy that serves as its mediating agency, function to legitimate the military enterprise. By legitimation is meant here a process of explanation and justification that meets the vested interests of the institution in question - in this case the military."[40] This contention hovers over the more critical theological issue of the ordained invalidating the Lordship of Jesus Christ by yoking with Caesar. This yoking may be seen as serving the "national religion" of God and country. Jesus seems to teach that the two should be separate: "give to Caesar what is Caesar's and to God what is God's" (Mark 12:17); "Do not be unequally yoked with unbelievers" (2 Corinthians 14); "Do not give to dogs what is sacred, do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces" (Matthew 7:6). The apostle Peter quotes Psalm 32:12-16 "...he must seek peace and pursue it.

For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil" (1 Peter 3:11b-12). Is the military chaplain failing to set apart Christ in his or her heart because the mission of the military is evil in the Lord's sight? The weapons of mass destruction and conventional modern weaponry would make the bombing of Dresden a minor stanza in history's cacophony of murderous aggressions. Is colateral damage in terms of human life a more relevant factor in modernity than centuries past? Should ordained ministers find themselves serving Ceasar's emissaries of destruction? Would a concerted appeal from the chaplain corps change a nuclear mission? "The issue becomes far more critical, however, when there is a recognized divergence between what may be required to sustain morals and a pastoral obligation to alert the faithful against acts which could constitute or threaten a violation of essential moral values."[41] Alerting the faithful might be easier and more effective if done from the outside, the witness of the entire church to the nation.

> For at its heart, the issue of insider versus outsider ministries is theological. The question of the churches' involvement or non-involvement in the military, centering on whether or not clergymen should be full-fledged members of the armed forces, depends in the last analysis not only on one's pacifist or non-pacifist stance but also on one's concept of mission.[42]

This "concept of mission" is the fulcrum of the seesaw,

between the church and Caesar. The pacifist Christian puts serving in the military as sin against the Lordship of Christ by serving the evil mission of aggression against life. Jesus Christ calls us, however, to peace with the living God, with one another and with our enemies through the power of grace and love. The military chaplain is in the public setting of the armed forces to lead soldiers and their families to this peace.

The legitimacy of the military chaplaincy without the pursuit of an active defense within its context shall not be pursued here, but rather any rejoinders as to the legitimacy of the ministry of the military chaplain will be addressed in the upcoming section "The Place for Military Chaplains."

THE QUALITY OF MILITARY MINISTRY

The quality of ministry may be criticized by some because the wearing of uniform and rank, accepting pay from the state, and an ineffective prophetic witness to the military enterprise may compromise the spiritual mission of the ordained. As stated earlier, some of the mainline churches in the 1970's studied a proposal for a "civilian chaplaincy" to serve the military that would do away with uniform and rank, pay would be provided by each chaplain's respective church and a rotating "appointed" service would

ensure a more effective social justice witness.[43] The uniform, rank, and pay issues would effectively dislodge a military chaplain's identity from the military enterprise. This would even eliminate the "barrier" of an officer-clergyperson ministering to an enlisted soldier.

Officer status and payment from the state may be issues of quality on a case-by-case basis. Most chaplains, however, see themselves, and are seen by most soldiers, as sent from the church to help people in their walk with God.

> The tradition in all three of the services is that the chaplain, unlike other officers, is not to be addressed by his rank but as `Chaplain.' For a chaplain to `pull rank,' to expect to be addrssed by his rank, or to be unduly conscious of his rank is almost universally regarded as inappropriate behavior, by Chaplains and non-Chaplains (officer and enlisted) alike. While there are, obviously, some chaplains who violate this principle, they are the exception rather than the rule."[44]

Soldiers today seem not to be intimidated by rank. Therefore most do not mistrust chaplains and their ministry. Put positively, soldiers respect officers and senior enlisted who care about them and their families. The chaplain, like any civilian pastor, is given permission by soldiers or parishoners to care for their spiritual needs because they have earned a certain respect. Moral leadership by the chaplain earns the respect of Christian and non-Christian soldiers. The key to moral leadership is the personal integrity of the ordained. "Integrity has far more to do with consistency between articulated values and behavior than it does with adherence to some prescribed

code."[45] The chaplain's personal integrity acted out in honesty and genuine caring earns respect and hearing. More than a personal respect or attentive listening to the individual chaplain are the seeds planted and watered for the living God and his kingdom on earth, the church.

The prophetic effectiveness issue goes more to the core of the mission of the church. The system of OER's (Officer Efficiency Reports), good assignments that are considered important gates for promotion, and credibility among the soldiers, are seen as factors inhibiting a chaplain from prophetically confronting the institution. Scripture seems to suggest that the identity of a prophet is specific and singular, leaving little to the claim that every ordained person is expected to be a prophet or have a prophetic ministry. Recall Amos who was called to confront God's people as to their religious and social injustices. He was not considered their pastor or confidant. Amos was a loner, an outsider to Israel, who was taken by God and given contentious and hard words to give to God's people. Preaching and teaching the word of God does not make a chaplain or a civilian pastor a prophet. A modern day Amos would be spit out of the local church as would a chaplain in the military. Prophecy is a spiritual gift, one among many to serve the church. The identity of the prophet does not oscillate between pastor and back to prophet. It is a singular calling. The point seems to be clear that no ordained minister should be expected by the church to be a

prophet in the Old or New Testament sense of the word.

However, a pastor as a servant leader gives a confrontational word of exhortation in love to individuals or groups or to the whole church, but the message of the prophet goes unheeded by the church vis-a-vis Jeremiah, Isaiah, and Amos. This "get out of town" attitude from the community of faith is what the prophet is up against. Hence, not being an effective prophet to the secular institution of the military" is an "out of bounds" call on those assessing quality ministry.

Thus, quality in chaplain ministry is not a systemic problem due to the wearing of the uniform or rank, receiving "military pay," or of the lack of prophetic voice. The quality and effectiveness of chaplain's military ministry is comparable to a parish pastor. Both are at some point in their formations and growth in serving the church. Both are assessed by their community of faith and the worldly community of persons as to their honesty, caring, and integrity. All the ordained need "permission" from human beings to care for their souls.

THE PLACE FOR MILITARY CHAPLAINS

The setting for ministry is as different as the people in it, whether in a hospital, prison, dairy barn, baseball field, field deployment site, airborne operation, or board room. Taking into account objections to the legitimacy of military ministry as assessed earlier in this paper, a

question needs to be answered: Is there a biblical mandate for ministry to the military? If there is such theological freedom, then those who object are objecting to the style of ministry, not to sinful enterprise. To discover the place for military ministry, one must first discover the biblical foundations to its unique setting; second, one must reveal the concept of mission that serves humanity and the community of faith; third, one must announce that civilian clergy and military clergy must join together in unity and inclusive ministry.

Most of the energies in the "military enterprise" are spent in training to defend the American way of life. Combat, however, forces the soldier to focus on living and dying, and his greatest fear: killing another human being. Combat also brings home to society, especially if the reserves and guard have been called to a combat zone, that the American way of life has been bought with a price. It is at this point that a military chaplain's special calling comes to the forefront.

> ...the military chaplain might find it possible to hate war but to love those who are caught in the dilemma of war. Combatants in wartime will need counsel that generals cannot give. It is, after all, no great feat to hate war. Some of the most effective leaders of war have declared that `war is hell.' More greatly needed is one who can counsel us on the difference between the kingdom of God and the governments of humanity; one who can love and live through the crisis which the troops must face; and one who can be there to insist that God is suffering with all who suffer.... Indeed, as much as I lean toward nonviolence, I must live with the uneasy fact that my protected residence is made possible at a great price to someone else. The least I can do is minister to that person.[46]

Due to the "permission" people give to ordained clergy to be their pastor, one may think of the setting for ministry as the individual human being. The Roman Centurion of Luke 7 was an individual asking for Jesus's help.

> So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: `Lord, don't trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. For I myself am a man under authority with soldiers under me. I tell this one, `Go'and he goes; and that one `Come' and he comes. I say to my servant, `Do this,' and he does it.'
>
> Luke 7:6-8

The next two verses containing Jesus's response to the centurion might help to legitimate military chaplaincy:

> When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, `I tell you, I have not found such great faith even in Israel.' Then the men who had been sent returned to the house and found the servant well.
>
> Luke 7:9,10

The centurion was the only person recorded in the gospels who amazed Jesus. The verb used is thaumazo, be astonished, surprised. This word occurs 42 times in the New Testament, 25 times in the Synoptic gospels of which 13 are in Luke. "There are two reports of Jesus's being surprised: at the faith of the centurion at Capernaum (Matt. 8:10; Luke 7:9) and the unbelief of the people in Nazareth (Mark 6:6)."[47] This brief excursus illustrates the juxtaposition of faith and the individual soldier. In this episode Jesus displays a rare emotion, surprise,

generated through the faith of the pagan soldier. What was spoken in words was confirmed in miraculous action. The servant who was about to die was found to be healthy upon the return of the Centurion's friends. Jesus went to minister to the individual servant and was surprised by an army officer's faith. This event as recorded in the gospel suggests military persons from Jesus's reluctance to exclude from the household of faith. Even though the faith. Even though the Centurion, trained in the art of lethal combat and representative of the Romans as occupiers of Palestine, the ministry of the kingdom of God included his faith response to the person of Jesus Christ.

As one looks to the biblical foundations for military ministry, one question must be considered: Are there settings, social or cultural contexts, where the ministry of the kingdom of God must withdraw? Jesus withdrew from the people in his hometown due to their violent, persecuting reaction against him and his ministry: "But he walked right through the crowd and went on his way" (Luke 4:30). Interestingly, here is the only occurrence when Jesus was surprised, thaumazo, at a group of people. "And he was amazed at their lack of faith" (Mark 6:6). Both recorded times that Jesus was surprised, the Centurion and the Nazarenes, had to do with the greatness of individual faith and the paucity of faith of the hometown religious. Another instance where Jesus simply withdrew was from the region of the Gerasenes: "Then all the people of the

region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left" (Luke 8:37). The exorcism of Legion and the sight of the man who was healed now "sitting at Jesus's feet, dressed and in his right mind" was too much of a radical and realized liberation for them to accept. Here, Jesus was asked, not coerced nor persecuted, to go away. He did. In the social contexts of these two villages, unique as places for ministry, our Lord chose to withdraw himself. When Jesus was persecuted by an entire community or requested to leave by acclamation by another community, he retreated. Herein seems to intimate a principle for the conclusion of the presence of ministry. For the church's witness as salt, making the world thirsty to believe in Jesus as Lord and Savior, the burden of exclusion of places to minister seems to be on the world to determine and not the church to exclude. "Our ministry, which derives from the ministry of Jesus Christ, calls us to minister to persons and in places where we would rather not be. But a radical understanding of the Incarnation leads us to see that God came into our human situation for the purpose of saving us."[48] The institution of the secular military presents unique challenges because of its particular place in culture. These three events in the ministry of our Lord might be understood to mandate the church to include a legitimate military ministry.

Does a broader view of the concept of mission support

the church's efforts for soldiers? Richard Hutcheson attempts to define the reality of the church's mission:

> Is there a theology of involvement in the world? Is there a place in the church's mission for Christian professionals within the secular structures, sharing the lives of those served, participating in the ambiguities and contradictions of their existence, seeking to minister to and even sometimes modify the structures of which they are a part? Or does mission of the church require its professionals to sit above the social and institutional structures of the world as `comeouters,' unsullied by participation, free to urge disobedience, passing judgment as outsiders?[49]

Maybe both, insiders pastoring, and outsiders, pointing fingers, are needed for a healthy and dynamic military ministry. The question, "Is there a place in the church's mission for Christian professionals ministering within secular structures?" may be approached from the mandate of the Great Commission, Matthew 28:16-20. Taking the Word and Sacrament to "all nations" seems inclusive of all humanity.

> To the degree that the church is concerned not only about Word and Sacrament but also about mission, and to the degree that the church is called to go outside the camp, it must go where the people are, in secular places and not just sanctuaries. not only sending people forth but going forth `with' them. The chaplain represents this presence of the church in the midst of what is (apparently at least) nonchurch.[50]

Taking this one step further, the military chaplaincy can be seen as a welcomed guest within the military institution with a ready made contact with the unchurched.[51] The chaplain may pray for and look into the

scriptures with people who have never given the church, the Bible, or Jesus Christ a second thought. The opportunity to live the witness within the Army's mass of humanity is the chaplain's joy. "Chaplains usually work among persons whom the local church has no knowledge, persons who may themselves have no way of knowing that a local church cares about them."[52] The secular world seems to be handing this unique and multi-faceted ministry to the church on a silver platter. Therefore, it is important that the church celebrate this ministry and embrace those who accomplish it.

If there is a place for the military ministry, then there must be an inclusion of its chaplains within the community of clergy. The military ministry is physically demanding and separates chaplains from their families. Few of the military chaplain's clergy peers know of the demands of the military chaplaincy, nor do they know of the work of the military chaplaincy. Why are there not curriculums specifically designed for military chaplains in our seminaries or even a continuing education course of study to sharpen skills of ministry for their unique setting? Richard Hutcheson writes in 1975.

> A more accountable chaplaincy, closely watched, continually encouraged, fully backed, and genuinely shaped by the churches would be helpful to churches and armed forces alike. Far too many chaplains feel isolated and ignored by their churches, and far too many churches give military ministry a low priority. Real help from the churches in correcting abuses, dealing with the problems, and living with the ambiguities of military service is long overdue.[53]

Almost a generation later, the church seems to continue to be "intimidated" out of not fully taking ownership for a ministry of "fields white unto harvest" whose workers seem to be the stepchildren of their denominations. Lovett Weems quotes Faulkner and gives an insightful word to the church in the conclusion of his work Church Leadership:

> The Faulkner quotation is haunting,`That which is destroying the Church is not the outward groping of those within it or the inward groping of those without, but the professionals who control it and who have removed the bells from its steeples.' We need to put the bells back in the steeples and ring out a clear sure message of faith and hope. We need to ring out that message until every valley is lifted up and every mountain brought low, until all the crooked paths are made straight and all the rough ways are made smooth, until the lowly are exalted and the haughty brought low, and until all humanity might come to know th salvation of our God.[54]

An effort of unity among church leaders, military chaplains, civilian clergy, and all Christians must be made as they unite together for ministry to humanity. This should be done within an intentional, thought out, and prayed for effort to unite together and take the gospel and the presence of the kingdom of God to strangers in our world.

[1]Dennis M. Campbell, The Yoke of Obedience (Nashville: Abingdon Press, 1988), 96.

[2]Donald E. Messer, Contemporary Images of Christian Ministry (Nashville: Abingdon Press, 1989), 69.

[3]Edward Schillebeeckx, The Church with a Human Face (New York: Crossroad, 1985), 121.

[4]John Calvin, Institutes of the Christian Religion, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster Press, 1960), IV 5.4.

[5]Schillebeeckx, Church, 139.

[6]Lovett H. Weems, Jr., Church Leadership (Nashville: Abingdon Press, 1993), 30.

[7]Schillebeeckx, Church, 120.

[8]Campbell, Yoke, 87.

[9]Ibid, 88.

[10]Calvin, Institutes, IV 3.15.

[11]The Constitution of the Presbyterian Church (U.S.A.) Part II Book of Order (Louisville: Office of the General Assembly, 1992), G-14.301.

[12]Ibid., G-14.0302.

[13]Campbell, Yoke, 90.

[14]Book of Order, G-6.0202a.

[15]Don S. Browning, "Hospital Chaplaincy as Public Ministry." Second Opinion no. 1 (1986): 68.

[16]Ibid.

[17]Cecilia Baranowski, "Stroke: Its Mechanics and Dynamics in Ministry to Patients", in Making Chaplaincy Work: Practical Approaches, ed. Laurel Arthur Brown (New York: Haworth Press, 1988), 88.

[18]Frank S. Moyer, "Pastoral Care in the Hospital." Journal of Pastoral Care 43 (Summer 1989): 183.

[19]Browning, "Hospital Chaplaincy," 72.

[20]Ibid., 74.

[21]Duane Pederson, How to Establish a Jail and Prison Ministry (Nashville: Thomas Nelson Publishers, 1979), 25.

[22]Pierre Raphael, Inside Rikers Island: A Chaplain's Search for God, trans. Linda M. Maloney (New York: Orbis Books, 1990), 2.

[23]Ibid., 22.

[24]Book of Order, G-6.0203c.

[25]William Hourihan, "Pro Deo Et Patria, A Brief History of the United States Army Chaplain Corps," in United States Army Chaplain Center and School Manual 3001 (Ft. Monmouth, New Jersey: Office of the Chaplain Branch Historian, 1991), 2-2.

[26] Ibid., 2-4.

[27] Ibid, 3-4.

[28] Ibid., 3-7.

[29] Ibid., 3-10.

[30] Ibid., 3-13.

[31]William Corby, Memoirs of Chaplain Life: Three Years with the Irish Brigade in the Army of the Potomac, ed. Lawrence Frederick Kohl (New York: Fordham University Press, 1992), 184.

[32]Ibid., 183.

[33]Harvey G. Cox, Jr., ed., Military Chaplains: From a Religious Ministry to a Military Religion with a forward by Harvey G. Cox, Jr. (New York: American Report Press, 1971), v.

[34]Jack S. Boozer, Edge of Ministry...The Chaplain Story: Chaplain Ministry of the United Methodist Church: 1945-1980 (Nashville: Parthenon Press, 1984), 66.

[35]Robert McAfee Brown, "Military Chaplaincy as Ministry," in Military Chaplains ed. Harvey G. Cox, Jr. (New York: American Report Press, 1971), 145.

[36]Field Manual 16-1, "Religious Support Doctrine: The Chaplain and Chaplain Assistant." (Washington: Headquarters Department of the Army, 1989), 1-2.

[37]Weems. Church Leadership. 86.

[38]"The Military Chaplaincy: A Study of the Participation of,the United Methodist Church in the Present System of Military Chaplaincy." (Arlington: Division of Chaplains and Related Ministries, United Methodist Board of Higher Education and Ministry, 1979),1.

[39]Peter Berger and Daniel Pinard, "Military Religion: An Analysis of Education Materials Desseminated by Chaplains," in Military Chaplains ed. Harvey G. Cox, Jr. (New York: American Report Press, 1971), 88.

[40] Ibid., 89.

[41] Gordon C. Zahn, Chaplains in the RAF: A Study in Role Tension (Manchester: University of Manchester Press, 1969), 115.

[42] Richard G. Hutcheson, Jr., The Churches and the Chaplaincy (Atlanta: John Knox Press, 1975), 187.

[43] "Military Chaplaincy, Methodist Study" passim.

[44] Hutcheson, Chaplaincy, 192

[45] Weems, Church Leadership, 123.

[46] James S. Thomas, "The Incarnational Imperative" in Military Chaplaincy, Methodist Study (Arlington: United Methodist Board, 1979). 12.

[47] W. Mundle, "Miracle, Wonder, Sign" in The New International Dictionary of New Testament Theology, vol.2 ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1976), 624.

[48] Thomas, "Incarnational Imperative," 13.

[49] Hutcheson, Chaplaincy, 187.

[50] Brown, "Military Chaplaincy as Ministry," 141.

[51] Hutcheson, Chaplaincy, 48.

[52] Boozer, Edge of Ministry, 196.

[53] Hutcheson, Chaplaincy, 191.

[54] Weems, Church Leadership, 136.

One of the positive aspects of military kids is that they make friends quickly because they realize Army Dad or Army Mom will move the family for the next assignment in two or three years. The friends they make may themselves be moving away in less than a year. The same is true for single soldiers. Mission, and the needs of the Army, change often to the extent that soldiers sometimes don't know whether they are coming or going. This is a contrast to an average parish where families may have known one another for generations. In the parish extended families are the rule, and new families, "outsiders," are the exception. Everyone knows or is related to one another so the rule of thumb for a new pastor is not to talk about anyone because everyone is related! In the military, not only is everyone "new" to one another, they also are from different regions of the country and of the world. When serving overseas, a chaplain's parish consists of soldiers and their families, government civilian workers, and host nationals who are connected to the military community either through marriage or their jobs on post.

This assessment could be given to highly transient suburban America where assignments in corporate companies may be just as transitory as military families. The difference between corporate America and the military is that if a civilian businessperson does not want to move, he or she may simply resign or go to another job. In the military setting, moving often to places soldiers and their families do not prefer to go, comes with the territory.

Hence, the demands and expectations of a soldier's family make up a unique culture of strangers. "Without a viable theological structure, chaplains can be overwhelmed personally and professionally by the emotional and spiritual needs of the soldiers who are their parishoners."[1] The need for a working theological model for the military chaplaincy may help define its spiritual identity and purpose. The military chaplain serves the church as a servant leader whose public ministry functions to create healing space for strangers.

Dennis Campbell succinctly sets forth the character of the ordained: "The only satisfactory model is that of Jesus himself. Whatever we mean by `success' in ministry, it can be measured only in relationship to the servant leadership of Christ."[2] Our spiritual identity is in our Lord, who is our paradigm of a servant leader. The style of a servant leader may be assessed as one who has the interest of community before self-interest. This person is also a spiritual leader who understands that the living God serves the purposes of the trinity through the servant leader.

The servant leader is not a doormat for the whims and wants of humanity. Jesus himself was not a doormat; he did not heal eveyone, teach and preach to every person, nor force the kingdom of God onto people who did not desire his presence or ministry. His authority was his obedience to the Father and his leadership was not self serving.

> Ministry carried out on the basis of the model of servanthood does not erode the effectiveness of the minister, or even the authority (understood in the proper sense) of the minister. Authority and leadership are threatened by this model only if they are oriented toward the self interests of the individual minister rather than toward God's universal reign of peace and justice. Forms of authority and leadership that are self-serving should be supplanted as readily as possible, functioning most often as they do to disguise incompetence and insecurity. True authority in the servant ministry is a mediated authority. Being the property of no individual, it is open to the scrutiny of all, and thus capable of empowering a community without elevating some members at the cost of others.[3]

The perception of an ordained minister acting in his or her own orchestrated selfish interest is the absolute death knell of ministry in that context. For example, the best referees or umpires of a sports contest are those no one notices. They do their job effectively, not calling attention to themselves because the focus is on the contestants where it should be.

> Authentic leadership is assertive, but does not advance the self-as-self. The style of servant leadership demanded of ordained ministers is lke that described by the Chinese philosopher Lao-Tzu in the sixth century B.C. `At the end of the days of the truly great leader, the people will say about him, `We did it ourselves'.[4]

Besides serving and leading through this unique tact of authoritative anonimity the servant leader is a spiritual leader.

A prayer to God for his best interests to be done in the lives of people will remind the chaplain that his or her plethora of contacts with Christians and non-Christians

are spritual events.

> Thus, the most important suggestions in the essay for the pastoral vocation - for the servant ministry today - is that the pastor view himself or herself as a spiritual leader and that, as a consequence, he or she present to members of the congregation techniques for the development of their spiritual existence.[5]

The chaplain's congregation is humanity as well as the worshipping community of faith. Again, it may be emphasized that the servant leader's identity as a spiritual leader is connected to the individual's concept of ministry.

Public ministry, the context where those who never heard of Christ, or those who have heard and have reserved the right to choose him and the church, is the place of the greatest expenditure of a chaplain's time and energy. The good habit of considering all places and people as settings for spiritual ministry follows the example of our Lord. This choosing to see oneself as a spiritual leader is a little bridge ordained ministers cross during their spiritual formation. Taking the tact of selfless service with a healthy self-affirming and self-empowering attitude of a spritiual leader may lead to the correct spiritual focus that the servant leader only serves others because he or she is first serving the living God.

The servant leader serves God from the servant church.

> This method may be called `secular-dialogic": secular, because the Church takes the world as a properly theological locus, and seeks to discern the signs of the times; dialogic, because it seeks to operate on the frontier between the contemporary world and the Christian tradition (including the Bible), rather than simply apply the latter as a measure of the former.[6]

The locus of ministry for the servant leader is humanity that includes the public as well as the community of faith. It is an acknowledgement that the grace of God works through non-Christians as well as the events of nature and human history. The style of the servant is to recognize that energies and efforts are done only for the sake of the living God. Avery Dulles discusses servant in these terms:

> "The term `servant,' indeed, contains certain ambiguities. It connotes three things: work done not freely but under orders; work directed for the good of others rather than to the worker's own advantage, and work that is humble and demeaning (`servile').
>
> In the first of these senses, neither Christ nor the Christian is supposed to be the world's servant. Jesus is obedient, not to the world, but to the Father. He is the servant of God, not of men, and we too are called to be servants of God."[7]

Realizing that we serve God not humanity is the liberating principle for the servant leader. The living God serves himself through servant leaders for his glory and honor. This is the paradoxical "loop of serving grace," obedience to God, fulfilment of the servant leader that connects as grace to humanity. The identity of a servant leader is wrapped up in self-less service,

spiritual leadership and obeying and pleasing the living God. Serving on the "frontier" between the community of faith and the public is part and parcel of chaplain identity.

The credentials of credibility and trust seem most effectively to be earned through "purposeful wandering." This wandering has the purpose of being with people based on their interests, struggles, and victories. Like an effective teacher teaching students for the students' sakes, the servant leader simply, by being present, can learn from people how to walk beside them for Christ. "There are many possibilities for leadership in Ministry by Wandering Around, and it can become a vast resource for visioning."[8] Purposeful wandering is an intentional exercise of one's whole being - prayer, physical, mental and emotional sweat poured out to make spiritual gains for the kingdom of God. There exists an early precedent for this method of ministry found in the Council of Laodicea in Phrygia during the second half of the fourth century:

> Its (Council of Laodicea) canon 57 lays down that no bishop may be chosen outside the cities but only a periodeutes, a Greek term from the medical world of the time, which means `one who travels around.' Latin translations of this document did not now what to make of the term at first, but later they found `visitator' as an equivalent for it, i.e. someone who is sent into the country, for example to celebrate the eucharist in a farmstead. We find similar canonical disposition in the councils of Sardica (342) and Antioch (341).[9]

This is the beginning of the parish priest as someone who

goes outside of the cities into the countryside to celebrate the eucharist.

Therefore, from early Christian tradition, the "visitator" travels around the countryside to celebrate the sacraments with the people of God. Purposeful wandering is the method for a servant leader to take the presence of God to people. It is also an effective method to establish "sanctuary" for the human soul.

The purpose of ministry may be focused upon the theology of hospitality. This is not an agenda which causes others to mimic the opinion and lifestyle of the host.

> Hospitality is an expression of unity without uniformity, because unity in Christ has as its purpose the sharing of God's hospitality with the stranger, the one who is `other.' As Jesus points out in the parable of the Good Samaritan, the neighbor whom we are to love is the person in need, not just someone like ourselves (Luke 10:25-37).[10]

The theme is more than inclusion of another but "...to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced."[11] In order to appreciate this ministry of making space, or making sanctuary for individuals, we possibly have to remember our own experience as a stranger and recall fears, anxieties, even hostilities coursing through our souls. Henri Nouwen speaks of space, or a preferable word "sanctuary," where the meeting of strangers are spiritual events that the living God may use for his purposes.

> Hospitality, therefore, means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place.[12]

This free space is not a void, but the gift of freedom to another human being to hear the voice of God in stories of people and in shared historical events. On many occasions there have been soldiers whose lives were so confused and tightly wrapped that their lives seemed like the insides of a baseball - tightly wound uneven patterns of cord. Within this context of free space of sanctuary, healing may take place.

An obscure, yet powerful picture of healing and restoration may be brought to this theological model of hospitality. The Greek word katartizo occurs 13 times in the New Testament. One life event in the ministry of our Lord helps to glue a picture to one's soul when refering to making a sanctuary for the stranger: "Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zsbedee, preparing their nets. Jesus called them..." (Matthew 4:21). The preparing, repairing, and mending of nets, katartizo, is the word picture one sees to remember the healing aspect of the ministry of hospitality. This healing grace may be seen in 2 Corinthians 13:9,11 as the "perfection" of believers, "...our prayer is for your perfection, katartizo, (v.9) and " Aim for perfection, katartizo, listen to my appeal, be of one mind, live

in peace, And the God of love and peace will be with you" (v13). The picture of Paul's hope for the restoration of the Corinthian church is a step toward a more suscinct use of the word in Galatians 6:1,2:

> Brothers, if someone is caught in a sin, you who are spiritual should restore, katartizo, him gently, But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way, you will fulfill the law of Christ.

Also 1 Corinthians 1:10:

> I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly, katartizo, united in mind and thought."

These verses picture this word as a restoring of spiritual equanimity and balance. Whether the discord is caused by sin or disagreements between people, a restoring, a healing takes place. The approach to such mending should be like one approaching a bird on a window sill - very gently yet with intention. Many times healing is what bubbles up from the sanctuary created by the servant leader. Sometimes the stranger may enrich the servant leader. "To offer hospitality to a stranger is to welcome something new, unfamiliar, and unknown into our life world.... Strangers have stories to tell which we have never heard before, stories which can redirect our seeing and stimulate our imagination."[13] At times during the course of ministry, the servant leader may "entertain angels unawares" e.g. Lot (Genesis 19); or the two men on the road to Emmaus (Luke 24) who met the grace of Jesus Christ face to face.

> "But real training for service is to be the way without being `in the way'.... Our fulfillment is in offering emptiness, our usefulness in becoming useless, our power in becoming powerless. It indeed belongs to the core of the Christian message that God did not reveal himself to us as the powerful other, unapproachable in his omniscience, omnipotence and omnipresence. Instead, he came to us in Jesus Christ who `did not cling to his equality with God, but emptied himself ... and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross" (Philippians 2:6-8).[14]

We approach humanity as ordained servant leaders in presence of the living God, fashioning healing spaces of sanctuary for the stranger.

Ministry as the work of the church extends from the body of Christ outward to include a public ministry to humanity. Public ministry to the greater military community may be seen to parallel the public ministry of Jesus Christ. As salt of the earth, Christian witness is to bring "outsiders" inside the kingdom by making the outsiders thirsty to know Christ. The military chaplaincy, made up of mostly Christian denominations, is able to "salt" a territory of people that may not otherwise ever hear or see the gospel of Jesus Christ.

It seems to be a temporal mandate to withdraw from public ministry only when one is asked to leave, e.g. Gerasenes, or upon persecution, e.g. Nazareth. The argument that the institution of the military is not a legitimate setting for ministry because of Christ bringing peace to earth, and our Lord instructing his followers to go the extra mile, and turn the other cheek when abused by an enemy, must always be placed in tension with the public ministry events of Jesus as recorded in the Gospels. Styles of ministry should always be measured in terms of bringing persons to Christ and to his church.

Objections due to rank, pay, and the wearing of the uniform as distractors to the quality of ministry do not outweigh the positive aspects of the credibility of chaplains who face the same common "struggle" to live and work within the military setting. In other words, the establishing of a civilian ministry to the military with

soldiers and families as "objects" of ministry would be held in suspect as a "fair weather" ministry. A ministry of the church needs to go where the soldiers go, deployments and combat operations included. Jesus was not stationary in Capernaum, nor did he hang out a prophet's shingle in Jerusalem waiting for the religious leaders and the masses of people to drop by for daily doses of parables and exhortations. Jesus may have had his home away from home, Capernaum, as his headquarters, but he went out and approached the public with the good news of the kingdom of God. The style of the ministry of Jesus Christ was as varied as the people he touched. He was a servant, a healer, a wanderer, a sanctuary provider.

Designing "sanctuaries" for individuals to experience the healing restoration of Christ within a context of trust and freedom can be a chaplain's gift to non-Christians as well as Christians! Approaching persons without fear, coupled with an intentional walk beside them, a chaplain may be used by the Holy Spirit to live out the theology of hospitality. This ministry is not to be in isolation from the body of Christ, but must be fully connected while sharing the blessing of Jesus Christ.

[1]Gordon M. Schweitzer, "Ministry in `Army 90' Organizations: A Handbook for Chplains" (D. MIN. diss., San Francisco Theological Seminary, 1985), 14.

[2]Dennis M. Campbell, The Yoke of Obedience (Nashville: Abingdon Press, 1988), 104.

[3]Paul D. Hanson, "The Servant Dimension of Pastoral Ministry in Biblical Perspective," in The Pastor as Servant ed. Earl E. Shelp and Ronald H. Sunderland (New York: Pilgrim Press, 1986), n.7, 124.

[4]Campbell, Yoke, 101.

[5]Schubert M. Ogden, "The Service of Theology to the Servant Task of Pastoral Ministry," in The Pastor as Servant ed. Earl E. Shelp and Ronald H. Sunderland (New York: Pilgrim Press, 1986), 114.

[6]Avery Dulles, Models of the Church (New York: Doubleday, 1987), 92.

[7]Ibid., 99

[8]Lovett H. Weems, Church Leadership (Nashville: Abingdon Press, 1993), 53.

[9]Edward Schillebeeckx, The Church with a Human Face (New York: Crossroad, 1985), 140.

[10]Letty M. Russell, Church in the Round: Feminist Interpretation of the Church (Louisville: Westminster/John Knox Press, 1993), 173.

[11]Henri J.M. Nouwen, Reaching Out: Three Movements of the Spiritual Life (New York: Doubleday, 1975), 66.

[12]Ibid,.71.

[13]Thomas W. Ogletree, Dimensions of Moral Understanding: Hospitality to the Stranger (Philadelphia: Fortress Press, 1985), 2.

[14]Nouwen, Reaching Out, 108.

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